THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE PESTILENCE.

The annexed lines are from the pen of a sojourner, whose literary capacity has been long and widely established. The philosophy inculcated, is such as should be inseparably connected with the contemplation of the subject, whether it is treated in poetry or prose.

Philadelphia Gazette.

LET those who will, with anxious dread,
The coming terror still deplore,
And, with dark-boding fancies fed,
View all with fear that fills our shore:
Though not less fond of life than they,
And fill'd with many a future hope,
Let me with calm the plague survey,
And with the anxious terror cope.

Let me not watch, with idle fears,
Long in advance the coming doom;
And, before death himself appears,
Prepare the shroud and build the tomb:
But, with a heart securely calm,
Still on the Providence rely,
That never blights, but brings a balm,
And strengthens, while it bids us die.

Still let me hold to that high truth,
The best that GOD to man has given,
To cheer the old and teach the youth,—
There is no certain hope but Heaven.
And if I fail—and if the fate,
That strikes the thousand, strikes at me—
And makes my fireside desolate,
And blights the bud, and blasts the tree;—

And, from my fond affection rends
The child, that still my heart has blest,
And robs my hope of many friends—
At least, 't will give us peace and rest.
And, if the fate thus comes, 't will be
But the same fate we still should meet,
When time has brought infirmity—
Without restraint, without retreat.

A few years lopp'd, the human lot
Will only lose in years of care,
Affection's blight, and memory's blot,
And youth's defeat, and hope's despair.
A fate no human skill may foil,
No place avert, no care evade;—
A fate, that brings release from toil,
And yields us mansions heavenly made.

Father—thus lesson'd, let my soul
In calm, the coming stroke await—
Yet, do thou still the plague control,
And lengthen life, and limit fate;—
And bid the stricken sufferer live,
And bid the city smile, and take
The curse away, the crime forgive,
For weeping nature's—mercy's sake!

Mansion House, July 7. W. G. S.
N. Y. Atlas.

THE PILGRIM.

Cœlo Requies.

PILGRIM, in this world's wide land,
Take thy staff of Faith in hand;
Firmly *forward* fix thy look,
'T is the way thy brethren took.
Turn no wishful look behind,
'T is not there that thou shalt find
What thou long hast sighed for—
Rest from trouble, peace from war.

Forward, forward, fix thy sight,
See, before, Hope's cheering light,
Thitherward thy steps must tend,
There thy weary way will end.
Be not silent; sing! rejoice!
Wake the desert with thy voice;—
In thanksgiving spend thy breath,
Thou shalt safety find in death.

(*London*) *Youths' Magazine.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP IVES

To the Convention of North Carolina, 1832.

Brethren of the Clergy and Laity,—

On the 5th day of June, 1831, the Standing Committee of this Diocese, in a letter from their President, the Rev. John Avery, presented by the Rev. John R. Goodman and Walker Anderson, Esq., communicated to me the fact of my having been elected by the Convention at Raleigh, on the 21st of the previous May, to the Bishopric of North Carolina. The subject was so entirely new to my mind, and connected itself so intimately with my domestic relations, that I felt it demanded some delay in my reply.

On the 10th day of June, however, I returned by the same gentlemen to the Standing Committee my letter of acceptance, which will be found in their Report to this Convention.

At an early date in September, I received from the venerable presiding Bishop, notice of his being in possession of the proper testimonials to enable him to proceed to my consecration, and that he had appointed the 22d day of the same month for the performance of that interesting solemnity, in Trinity Church, Southwark, Philadelphia.

Accordingly, I repaired to that city, and, on the day appointed, was invested with the holy office of a Bishop, by the Right Rev. presiding Bishop, assisted by the Right Rev. H. U. Onderdonk, of Pennsylvania, and the Right Rev. B. T. Onderdonk, of New-York, as may be seen by the Letter of Consecration now in my possession; a copy of which the Convention are at liberty to place on the Journal.

Arrangements having been made for my removal to this Diocese, I left New-York, with my family, on the 14th of October following, and arrived at Warrenton on the evening of the 22d, in time to fulfil my previous appointment for the 23d, in Immanuel Church at that place. Upon my arrival, I was received with most gratifying cordiality by the people, and a number of my Clergy, who had assembled there to welcome me into the Diocese.

On Sunday, I preached in the morning, service being performed by the Rev. Mr. Freeman, to a full and attentive congregation; administered Confirmation to 19 persons, and the holy Communion to about 30; preached again in the evening, Rev. Mr. Norwood performing service. The prospects of this congregation, from its having been in a very low state, are exceedingly encouraging. On Monday, the 24th, I proceeded to Williamsborough, accompanied by a number of the Clergy; and, on the morning of the next day, preached in St. John's Church, prayer being read by Rev. Mr. Saunders, and administered Confirmation to 7 persons.

The day following, I left for Salem Chapel; and on the 27th, preached at the house of Judge Cameron, in consequence of the request of a sick daughter, for Confirmation, but who, from the inclemency of the morning, was unable to go to the chapel. Here I confirmed 9 persons, and administered the holy Communion to about the same number, being assisted in the services by the Rev. Mr. Green.

On the morning of the 28th, I was met by a number of friends from Hillsborough, who, with Rev. Mr. Norwood, the same day, accompanied me to that place. On Saturday, Oct. 29th, I preached in St. Matthew's Church, both in the morning and at night, to large and attentive congregations; in the morning, administering Confirmation to 30 persons; 7 of whom were students from the University; the Rev. Mr. Norwood performing the service.

On Sunday, the 30th, I officiated again, both morning and at night, preaching to crowded congregations, and administering the Communion in the morning to between 50 and 60 persons; being assisted by the Rev. Messrs. Green and Norwood. This congregation is in a highly prosperous state. The exemplary piety of the communicants demands of me a particular notice.

On Tuesday, the 1st Nov., accompanied by the Rev. Mr. Green, I went to St. Mary's Chapel, where, in the morning, I performed service, and preached to a small but attentive congregation.

On Nov. 2d, accompanied by the Rev. Mr. Green, I proceeded to Chapel Hill, where, in the evening I was politely invited to officiate in the College Chapel, which I did; performing service and preaching to a congregation composed chiefly of the officers and students of the University. Here I was joined by the Rev. Mr. Freeman, and we left next morning for Raleigh. On the evening of this day, (Nov. 3d,) I preached in Christ Church in that city; the Rev. Mr. Freeman performing the service.

On Saturday, Nov. 4th, I again preached, both morning and night; the Rev. Mr. Freeman assisting in the services; and confirmed at night, 22 persons. Sunday morning, the 5th, after prayers by Rev. Mr. Freeman, and a sermon by myself, I administered the holy Communion to 50 persons. In the evening I performed service, and again preached. The services here were well attended, and the congregation appeared deeply impressed with their solemn character.

Nov. 8th, accompanied by the Rev. Mr. Freeman, I visited the small but zealous congregation of St. Bartholomew, at Pittsborough. The next day, I officiated twice in the Methodist chapel; in the morning preaching and administering Confirmation to 9 persons, and the holy Communion to about 30; a part of whom belonged to other denominations; being assisted in these services by the Rev. Mr. Freeman. At night, I performed the service, and again preached. Too much cannot be said in praise of the efforts of this little flock. Their zeal in raising funds for erecting a church edifice, seems equal only to their zeal in the promotion of their spiritual interests. On Thursday, the 10th, I left Pittsborough in company with Mr. Hardin of that place, for Salisbury, by whose kind attentions I was enabled to arrive at the latter place, after a good deal of detention and fatigue, sufficiently early to meet my appointment on Saturday, the 12th.

On that day, I preached to a few persons in St. Luke's, both morning and at night; the Rev. Mr. Wright performing the services. The next day being Sunday, I was gratified to find the church crowded with an attentive audience; to whom I preached twice, administering the holy Communion in the morning to persons, and Confirmation at night, to 6 persons; the Rev. Mr. Wright assisting me in the services. The faithful and self-denying labors of this clergyman have, I regret to say, in this parish, been very inadequately repaid. Recent information, however, from the congregation, encourages the hope that a better state of things will soon be realized.

On Monday, the 14th, I set out in company with Rev. Mr. Wright, to fulfil my appointment at Christ Church, Rowan; but remained that night at a Mrs. Hall's, on the way, where I performed service, and preached to a number of the neighbors who had assembled to hear the word of life.

The next day I proceeded to Christ Church, where, after service by the Rev. Mr. Wright, and a sermon by myself, I confirmed 3 persons, and administered the holy Communion to upward of 60.

This congregation, as to its spiritual state, seems to be prosperous. It would, however, afford me great pleasure on my next visitation, to find that they had finished their commodious church, and added a vestry-room, which, from the secluded situation, is very much needed.

On the evening of the same day, I returned to Salisbury, where I remained during the 16th. Officiated at night, preaching, and by request of the Rector, baptizing an adult. Leaving Salisbury on the 17th, in company with the Rev. Mr. Wright, I arrived at Wadesborough on the evening of the next day. Saturday, the 19th, I preached both morning and at night, assisted in the services by the Rev. Messrs. Wright and Marshall. The next day, (Sunday,) I consecrated Calvary Church, a neat and commodious edifice, which does much credit to the liberality of the few Episcopalians in this place. I preached on that occasion, and administered the holy Communion. In the evening also, I preached, being assisted in the services of the day by the Rev. Messrs. Wright and Marshall. On all these occasions there were large congregations, and the evidence of deep interest in the services.

On Monday, the 21st, I took the stage for Fayetteville, where I arrived early the next morning, and left at 4 o'clock in the afternoon for Wilmington, which I reached at 12 o'clock next day. On the 24th, I officiated in St. James's Church, performing service and preaching at night to a deeply attentive audience; but became a good deal indisposed before concluding my sermon; which indisposition prevented my officiating on Friday evening and Saturday morning, the Rev. Mr. Freeman preaching in my stead. Saturday night I preached, the Rev. Mr. Freeman performing service, and administered Confirmation to 29 persons; all of whom, except three, came to the holy Communion next morning, at which time I again preached, and admitted to the holy order of Deacons, Mr. Thos. F. Davis, Jr., at the same time administering the holy Communion to about 140 persons.

Monday, 28th, I preached again at night, the Rev. Mr. Davis performing the service. The church at these times, was full of worshippers, upon whom seemed to rest a deep solemnity.

On Wednesday, the 30th, I took leave of this interesting parish and returned to Fayetteville, which I reached on Friday, the 2d of December. The next day I officiated at night, performing the service and preaching. On Sunday, 4th, I preached three times, the Rev. Mr. Mott assisting in the morning service, when I administered the Communion to about 60 persons. At night on Monday, I preached, performing the services; having in the morning visited a sick person, to whom I administered the Communion. On all these occasions the congregations were large and evinced the liveliest Christian sensibility.

I was induced, from the absence of the Rector, to defer Confirmation in this parish to the succeeding month. On the 8th I left for Raleigh, where I arrived on the morning of the 10th.

The next day, (Sunday 11th,) I preached in the morning, the Rev. Mr. Saunders reading the service. In the afternoon, read the service, when the Rev. Mr. Saunders preached. On Friday, 16th, went to Louisburg, accompanied by the Rev. Mr. Freeman. Preached the next morning in the Methodist Chapel, Rev. Mr. Freeman reading service, to about 25 persons, the day being extremely cold. At night, I again preached at the house of Mr. Patterson, to a much larger number. On the morning of Sunday, 18th, after service by the Rev. Mr. Freeman and a sermon by myself, I administered Confirmation to 3 persons. Again at night, I preached at Mr. Patterson's. The congregation here, though small, and not much accustomed to our services, seemed greatly interested and favorably impressed.

On Monday, 19th, accompanied by Rev. Mr. Freeman, I went to Wake Forest, where, in the family of Dr. C. Jones, we passed two days. On Wednesday morning, 21st, I performed service and preached in the Methodist Chapel, Wake Forest, to an attentive congregation, in which I could recognise but few friends of the Church.

On the evening of the 21st I returned to Raleigh. On the 22d and 24th at night, I preached to small congregations. On Sunday, 25th, being Christmas day, after service by the Rev. Mr. Freeman, and a sermon by myself, administered the holy Communion to 51 persons. On the 29th at night, I again preached to a small congregation. Sunday, January 1st, I preached twice to large congregations, and performed the services: the Rev. Mr. Freeman officiating in a Methodist Chapel, about 10 miles distant.

In consequence of the extreme cold weather, I was unable to do as much for the Church here, the Legislature being in session, as I had hoped.

On Thursday, 5th, I returned to Fayetteville, which I reached on the 7th, and performed in the two succeeding weeks, the following services.

Saturday night, the 7th, after prayers by the Rev. Mr. Buxton, and a sermon by myself, I administered Confirmation to 41 persons. The next morning, (Sunday 8th,) I preached and administered the Communion to 65 persons. In the evening I again preached, the Rev. Mr. Buxton assisting in the services of the day. On Monday I visited a sick person, for whose recovery no hopes were entertained, and administered to her the apostolic rite of Confirmation. On Wednesday night, the 11th, I again preached, the Rev. Mr. Buxton reading service. On Sunday, the 15th, after service by the Rev. Mr. Buxton and a sermon by myself, I administered Confirmation to 9 persons, most of whom had been prevented from attending the administration of this sacred rite the week previous, owing to the inclemency of the weather. In the evening also, I preached, the Rev. Mr. Buxton reading service. After which, I visited an afflicted woman and administered to her the rite of Confirmation. At night I had the pleasure of preaching to a congregation of colored persons, and was struck with the propriety and seriousness of their deportment. Of this congregation, the Rector of St. John's gives sufficient information in his Parochial Report. On Tuesday evening, 17th, I again preached, Rev. Mr. Buxton performing service.

I left this congregation on Wednesday, the 18th, deeply impressed with their spiritual advancement, and reached Clinton, Sampson county, the place of my next appointment, the same evening. At night, I preached and baptized 4 adults, the Rev. Mr. Mott performing the service. On the next day, the 19th, after prayers by the Rev. Mr. Mott, and a sermon by myself, I administered Confirmation to 7 persons. At night, I again preached, the Rev. Mr. Mott reading prayers. The friends of the Church here are few in number, but zealous and firm. I am not without hope that with lay reading, (H. L. Holmes, Esq., having been appointed lay reader,) and with the occasional services from the neighboring clergy, they will, under the blessing of GOD, continue to increase.

On the 21st, accompanied by the Rev. Mr. Mott, I went to Waynesborough, Wayne county, where I preached on that night and Sunday morning to small but attentive congregations. Nothing which I saw here gave me much encouragement to hope for good; although I have since learned that they are prepared to remunerate in part, the services of a missionary.

On the 23d, I proceeded to Kinston, Lenoir county; the next day I preached to a small congregation, owing to the wetness of the morning. Here I baptized 3 adults and one infant. The friends of the Church seemed spirited and resolved to erect for themselves a house, in which to worship the GOD of their fathers.

On the 25th I left for Newbern, which I reached the next day. Preached in Christ Church on the night of the 27th, and the morning and evening of the 28th; after which, I administered Confirmation to 18 persons. Sunday, 29th, after prayers by the Rev. Mr. Goodman, and a sermon by myself, I administered the holy Communion to more than 80 persons. The Sunday School here I found in a most interesting state. At night, I again preached, the Rev. Mr. Goodman performing service. On Tuesday night I preached again and confirmed 6 persons. On Wednesday I visited an afflicted family and confirmed two of its members. The congregations here were large and evinced a deep interest in the solemn acts they witnessed and in which they partook.

Tuesday, 2d of January, I left for Greenville, and reached it just in time to fulfil my appointment there on the next day. In the morning, after services by the Rev. Messrs. Norment and Hawks, and a sermon by myself, in St. James's, I administered Confirmation to 3 persons, and the holy Communion to about 20, and afterward to a sick person. I preached again at night. The congregations here were crowded, and seriously attentive to the word. The few friends of the Church in this place need and deserve help.

On the 4th, I went to Washington:—preached at night in St. Peter's, the prayers being read by the Rev. Mr. Norment, and administered Confirmation to 12 persons. On Sunday morning and night, I preached, administering the Communion in the morning, to 75 persons. At night, on Monday, Tuesday, and Wednesday also, I preached to large congregations. Many here appeared to be seeking the way of life. I baptized 3 adults. On Tuesday morning, the 7th, I preached at Trinity Chapel to a full audience, and administered the Communion to 27 persons, assisted in the services by the Rev. Messrs. Norment and Hawks.

On Wednesday, the 8th, went to Zion Chapel and officiated: preaching, baptizing 8 infants, and administering the Communion to 23 persons.

On Thursday, 9th, left Washington for Bath, in company with the Rev. Messrs. Norment and Hawks, where, arriving at 12 o'clock, I preached, in St. Thomas', the Rev. Mr. Hawks performing service.

Friday, the 10th, went to Durham's creek, preached in St. John's to a small congregation; administered Confirmation to 1 person and the holy Communion to 10.

On Saturday, 11th, I returned to Bath, and on the next day preached, administering Confirmation to 3 persons, and the holy Communion to 27. The small parishes of Beaufort county are now wholly destitute of ministerial services, although prepared as heretofore, to employ a missionary.

Monday, 13th, left for Plymouth, where we were met by Mr. Pettigrew, the son of the former venerable clergyman, the first Bishop elect of this Diocese; and the next day, accompanied him to lake Phelps. On our way, I took much pleasure in calling upon the very aged and much esteemed widow of his father, whose health I regretted to find extremely feeble. On Wednesday, 15th, I officiated, reading prayers and preaching in the chapel erected in Washington county, by the late Rev. Dr. Pettigrew, and not officiated in by an Episcopal clergyman for more than 25 years. Afterward, at the house of Mrs. Pettigrew, I baptized the child of Dr. Warren. Here the congregation, for the day, (it being inclement,) was good, and the responses in the service distinctly made.

This place and Plymouth united, I am confident, would well repay to morality and the Church the services of a missionary.

The next day, 16th, I returned to Plymouth, and preached at night, performing service in the Court House, to a large and attentive audience.

On Friday, 17th, I crossed the Sound to Edenton, and the next day, in St. Paul's, after prayers and a sermon by myself, I administered Confirmation to 4 persons.

Sunday, 19th, assisted by Rev. Mr. Wiley, of Elizabeth City, I officiated, preaching and administering the holy Communion to 30 persons; preached also at night, the Rev. Mr. Wiley performing service.

Tuesday, 21st, after performing service and preaching, I administered, by request of the Rector, baptism to one adult, and confirmed 3 persons.

On the 22d, I went to Elizabeth City, but in consequence of the extreme inclemency of the weather, did not officiate till the 25th, at night; preaching, and administering Confirmation to 4 persons.

Sunday, 26th, after service by Rev. Mr. Wiley, and sermon by myself, I administered the Communion to a large number for the day, (it being stormy.) I preached again at night, the Rev. Mr. Wiley performing service. This parish needs the undivided services of their Rector, who is now fettered with a school.

On Monday, 27th, I returned to Edenton, and Tuesday morning left for Windsor, where, on the 29th, I officiated twice; preaching, the service being performed by the Rev. Mr. Norwood. On the 1st of March I also preached twice, administering the holy Communion in the morning; the prayers being read by the Rev. Mr. Norwood. The services in this place were received with deep interest.

On the 2d March, accompanied by the Rev. Mr. Norwood, I went to Turner's Cross Roads, and on the 3d officiated in Pugh's Chapel, preaching to crowded congregations, and administering Confirmation to 4 persons. Sunday, the 4th, I officiated again, preaching and administering Confirmation to 3 persons, and the holy Communion to 14, all of whom, save one, were communicants of the Church. On these occasions service was performed by the Rev. Mr. Norwood. The prospects here are highly flattering.

On the 5th, accompanied by the Rev. Mr. Norwood and Dr. Baker, I went to Tarborough: preaching at night on that day and the morning of the next, to large and apparently devout congregations. The present state of this place holds out much encouragement to judicious exertions of the Church.

On the 6th, I returned to Scotland Neck, and on the 9th (being Ash Wednesday) I preached and administered Confirmation to 7 persons, being assisted in the services by Rev. Messrs. Saunders and Norwood. The next day, with the same assistance, I preached and administered the Communion to about 20; some of them belonging to surrounding sects. Here I was much gratified with the prospects of the Church: a people that appear so grateful for our services, although obtaining them only once in two weeks, and that on a week-day, deserve our best exertions in their behalf. The neighborhood is wealthy, and they are about erecting a place of Episcopal worship.

On the 9th, I went to Halifax, and although the weather was unfavorable, I preached in St. Mark's to very respectable congregations, on Saturday the 10th, in the morning and at night, administering Confirmation to 3 persons: the Rev. Mr. Saunders performing the daily prayer.

On Sunday, the 11th, I preached in the morning, and administered the holy Communion. At night also, I preached, being assisted through this day in the services by the Rev. Mr. Saunders. This Church too, is calling loudly for Missionary services, being ready to provide the support.

On Monday, the 12th, accompanied by the Rev. Mr. Saunders, I went to Jackson, (Northampton Court House,) preaching, and administering Confirmation to 6 persons; prayers read by the Rev. Mr. Saunders. On the 13th I preached in the morning, and administered the Communion, the Rev. Messrs. Saunders and Norwood assisting in the services. I preached again at night, the service performed by the Rev. Mr. Saunders. The exertions of the few Churchmen here are highly praiseworthy.

On Thursday, the 15th, accompanied by the Rev. Mr. Saunders, I left Halifax for Warrenton, which we reached on the 16th, and were met by the Rev. Messrs. Freeman and Steel. At night, on the next day, I preached in Immanuel Church, the Rev. Mr. Freeman performing service.—On Sunday, the 18th, the proper testimonials having been furnished, I admitted, with the assistance of the Rev. Messrs. Freeman and Steel, the Rev. Mr. Saunders to the holy order of Priests:—preaching and administering the communion. At night, I again preached and confirmed 1 person; prayers were read by myself.

On Wednesday, the 21st, I went to Williamsborough, and passed the intervening time to Saturday, among the members of the congregation of St. John's. On Saturday, the 24th, I officiated in this church, preaching and administering Confirmation to 1 person; prayers by the Rev. Mr. Steel. On Sunday, the 25th, I preached to a crowded house in the morning and administered the holy Communion. I preached again in the evening, the Rev. Mr. Steel performing service.

On Monday, the 26th, I proceeded to Oxford, officiated that day and the morning of the next in the Court House, to large congregations; in the morning I confirmed 3 persons. Assisted in the services here by the Rev. Messrs. Saunders and Steel. This congregation is again springing into life, and with a vigor, I think, which promises permanency. The friends of the Church here deserve much credit for their spirited exertions. This parish, with that of St. John's, Williamsborough, can give a good support to a clergyman, who is much needed. It will form one of the most pleasant and healthy charges in the diocese.

On the 27th, I went to Mrs. Kean's and administered the holy Communion to her aged mother, sinking under the infirmities of 80 years.—The family have always been among the most fervent Churchmen.

On the 28th, accompanied by the Rev. Mr. Saunders, I went to the house of John D. Hawkins, Esq., where, on Thursday the 29th, I preached, the Rev. Mr. Saunders performing service. In this neighborhood are a few warm friends and communicants of the Church, who deserve cherishing by occasional services.

On Saturday, the 31st, accompanied by the Rev. Mr. Saunders, I proceeded to Louisburg; preached at night in a room in the Academy 30 by 40, neatly fitted up with desk and chancel, and devoted to the Episcopal congregation. At this time I administered Confirmation to 3 persons; prayers by the Rev. Mr. Saunders.

On Sunday morning, April 1st, after service by the Rev. Mr. Saunders and a sermon by myself, I administered the Communion to a small number, but communicants of the Church. In the evening I again preached, as also at night, administering Confirmation to 2 persons. The exertions of this congregation are praiseworthy and its prospects flattering.

On the 2d of April, I proceeded to Wake Forest, where, on Tuesday, the 3d, I officiated in the Methodist Chapel; after prayers, preaching and confirming 4 persons.

In the afternoon, I went on to Raleigh, where, on Friday the 6th, after prayers and a sermon by myself, I confirmed 2 persons. On Sundays the 8th and 15th, I officiated both in the morning and evening at this place, the Rev. Mr. Freeman officiating at distant, needy parishes. In the meantime I visited Pittsborough and preached twice. The church edifice here, which is to be a neat structure, is in a good degree of forwardness.

On Wednesday, the 18th, left Raleigh for Fayetteville, where I arrived on the 19th. On the 20th, (Good Friday) I officiated, but while preaching, was attacked with bilious intermittent [fever,] which prevented me from officiating on Easter Sunday: and what I more regretted, frustrated my intention of going to Wilmington, on my way to the Convention. Sunday, the 29th, I found myself able to preach and administer Confirmation to 6 persons, and in the evening to perform the same rite in the colored congregation to 13 persons, the Rev. Mr. Buxton performing the morning and evening service.

On the 30th, I started for Newbern, which I reached on the 2d of May, and preached at night; also, on the morning and evening of the next day, and confirmed 18 persons, the Rev. Mr. Goodman reading prayers.

On the 4th, I left for Washington, and in that place on that day at night, I preached, the Rev. Mr. Hawks reading prayers, and confirmed 7 persons.

On the 5th, I proceeded to Edenton, where I arrived at night. Sunday, the 6th, I preached in the morning and at night, reading prayers.

On the 11th, I went to Hertford and preached at 12 o'clock, performing the service.

On the 12th, I proceeded to Elizabeth City, but having a recurrence of the intermittent fever, was unable to officiate till Sunday, the 13th, and then only once:—preaching and confirming 3 persons. After two or three days' detention, by the continuance of my fever, I arrived here on the evening of the 16th.

From this you will perceive that all the churches have been visited, except the small one in Burke county, which I design to visit on my way to Tennessee.

In this my lengthened visitation, Brethren, permit me to say in behalf of myself and family, that we have experienced every where the most marked kindness and hospitality. For some instances of this where we have remained for weeks together, I should do violence to my feelings, not to make the most grateful acknowledgments.

The clerical changes in the diocese have been few the past year. On the 4th of December last, I received from the Rev. Mr. Mott, letters dimissory, from Bishop Bowen of South Carolina. The Rev. Mr. Davis, whom I ordained deacon in Wilmington, is officiating with much success at Pittsborough and Wadesborough. The Rev. Mr. Norwood, an alumnus from the General Theological Seminary of our Church, who entered the diocese last fall, is also doing much for the cause of truth in the county of Bertie and the vicinity. The Rev. Mr. Wright has resigned his charge at St. Luke's Church, Salisbury, which is now vacant. The Rev. Mr. Norment has resigned the charge of the churches in Pitt and Beaufort counties, and has received from me, letters dimissory to the Bishop of Pennsylvania.

On the 27th of February last, I admitted Samuel I. Johnson, Esq., a candidate for orders. The other candidate for orders, W. W. Spear, is at the General Theological Seminary of the Protestant Episcopal Church, at New-York.

From the statement I have submitted to you, you will perceive much cause for rejoicing, and more for renewed exertion:—For *rejoicing*, that the Church, which we love as the body of CHRIST, *the pillar and ground of the truth*, is so rapidly extending:—For *renewed exertion*, that the necessarily increasing wants of this Church, may be supplied.

Permit me to suggest some measures, which, to my mind, appear necessary to effect this object:—First, let the parochial clergy give some small portion of their services, at stated times, to the destitute parishes. Another suggestion is, that we go to the extent of our ability in sustaining and extending the influence of our Missionary Society:—the importance of this suggestion, I trust, will be duly weighed by every member of the Convention and Diocese. A third is, that the pious laymen of our diocese, now pursuing other vocations, take into most serious consideration, whether the present exigence of the Church does not call for their devotion, where it can be consistently yielded, to the sacred office. And 4thly, that while the General Theological Seminary is cherished by us with affection, we make some provisions for the theological education of fit persons, wishing to enter the ministry, in our own Diocese, where we must chiefly look for an efficient clergy. The importance of this suggestion must appear to any one who has considered the peculiarities of our country.

The object proposed, in my view, might be accomplished in connexion with another of almost equal interest, I mean the establishment in some part of the Diocese, of an *Episcopal School*, something on the plan of the present excellent and flourishing institution at Flushing, Long Island.

I now call the minds of the members of the Convention to this subject, in the hope that it may be considered as speedily as the case will admit.

Brethren, I have thus very imperfectly, owing to my indisposition, submitted my views upon the only remedy within our power, to meet the pressing evil so generally felt in the want of clergy. If in any thing my very recent connexion with the Diocese should seem to hurry me into precipitate measures, I trust I may find an apology with you, in the deep solicitude which I feel and ought to feel, as Bishop of this Diocese, for its spiritual necessities.

Commending you, Brethren, to the Great Head of the Church, beseeching him to guide our counsels and save our souls by his blood, be assured of my unceasing prayers and exertions for your present and eternal good.

LEVI SILLIMAN IVES,
Bishop Protestant Episcopal Church, North Carolina.

CIRCULAR OF BISHOP WHITE.

Day of Fasting and Prayer in Pennsylvania.—The following Circular has been addressed by Bishop White to the Clergy of his Diocese.

PHILADELPHIA, July 25, 1832.

IT having pleased his Excellency the Governor of this Commonwealth, since my former circular, to recommend Thursday, the 9th of August, as a day of fasting, humiliation and prayer, I hereby declare my sense of the obligation resting on all orders of persons in the Episcopal Church, to comply with the said recommendation in their Churches and in their families; and on the clergy, having parochial charges, that they conduct the services in such a way, and with such a selection of Lessons and of Psalms or Hymns, as they may judge the most conducive to the design of the appointment.

And, whereas the prayers included in the former circular are for preservation from impending danger, and it being considered that there may be continuance of the same in some places, and the infliction of the evil in others, it is hereby left to the discretion of every minister having a pastoral charge, to judge of the condition of his vicinity in this respect: in the latter case, instead of the prayers presented in the former circular, substituting that which the Church has prescribed to be used "in time of great sickness and mortality."

WM. WHITE,
Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, and acting provisionally for the Church in the State of Delaware.

Episcopal Recorder.

LETTER OF BISHOP CROES,

To the Convention of the Protestant Episcopal Church, in the Diocese of New-Jersey, now assembled at Morristown.

MY BRETHREN,

BEING prevented, by the painful disorder with which my heavenly Father has visited me, from meeting you, in this our annual ecclesiastical council, and delivering to you the address, required by one of the canons of the Church; I shall communicate to you, in the form of a letter, that information, which, had my health been sufficient, I should have been gratified to have done in the midst of you, as I have never failed doing for the last sixteen years.

The first Episcopal duty which I performed after the sitting of the Convention at Spotswood in May last, was a visitation I made to St. Peter's Church, of the same place, on Sunday, the 12th of June, 1831, when I officiated.

On Sunday, the 19th of the same month, I visited St. John's Church, at Elizabethtown, preached, and administered the holy rite of Confirmation to eighteen persons.

On Saturday, the 26th day of June, I visited St. Matthew's Church, Jersey City, and, on Sunday, the 27th, I preached, and administered the holy rite of Confirmation to twenty-five persons.

On Tuesday, the 28th of June, I attended the annual meeting of the Board of Trustees of the General Theological Seminary of our Church in New-York. On the two succeeding days, I attended, in my capacity as a visiter, the examinations of the students of the Institution; and on Friday, the 1st of July, I attended the commencement of the Senior Class, at St. John's Church, in that city.

On Saturday, the 2d of July, I visited St. Mark's Church, at Orange, and, on Sunday, the 3d, I held a Confirmation in that church, at which I administered that rite to nineteen persons.

On the succeeding Monday, July 4th, I instituted the Rev. Benjamin Holmes into the Rectorship of St. Mark's Church, Orange. The Rev. Dr. Barry, Rector of St. Matthew's Church, Jersey City, performed divine service and preached on the occasion.

On Sunday, July the 24th, I made a visit to St. Peter's Church, at Perth Amboy, administered the sacrament of Baptism, and preached.

On Sunday, the 11th of September following, I also visited St. James's Church, at Piscataway, performed divine service, and preached.

On the same week, I visited Trinity Church, at Newark; and, on Tuesday, the 13th day of September, administered Confirmation to fifteen persons. I also performed the office of Baptism.

On Tuesday, the 20th day of September, I attended at Elizabethtown, as its President, the annual meeting of the Board of Directors of the "Episcopal Society of New-Jersey, for the Promotion of Christian Knowledge and Piety." This Society was instituted at New-Brunswick, in the year 1810, by a few clergymen, chiefly in this part of the Diocese; and has been instrumental in gratuitously distributing many copies of the Holy Scriptures, some thousands of the Book of Common Prayer, and a vast number of religious Tracts; beside aiding the missionary fund of the Church in the Diocese, by the donation of several hundred dollars. A sermon was preached on the occasion, by the Rev. James Chapman, Rector of St. Peter's Church, Perth Amboy, and a collection made of ten dollars four cents, for the funds of the Society.

On Wednesday, the 28th of December succeeding, I held, by divine permission, an ordination in Christ Church, New-Brunswick, on which occasion, I admitted the Rev. Hewlett R. Peters, a Deacon of this Diocese, to the holy order of Priesthood; and Edward E. Ford to that of Deacons. The Rev. John Croes, Jr., Assistant Minister of Christ Church, New-Brunswick, the Rev. John M. Ward, Rector of St. Peter's Church, Spotswood, and the Rev. Benjamin Holmes, Rector of St. Mark's Church, Orange, being present and assisting. Mr. Ward preached on the occasion.

The following changes have taken place, in the course of our last conventional year, with respect to the admission of ministers into, and removal from the Diocese.

The Rev. James C. Ward, (a colored man,) a Deacon in the Diocese, having made application to me for a letter dimissory to the Rt. Rev. Dr. Stone, Bishop of the Diocese of Maryland, it was granted to him, and of course he no longer belongs to this Diocese.

The Rev. Frederick W. Beasley, a Deacon of the Diocese, lately officiating at St. Paul's Church, Paterson, has asked for and obtained, a letter dimissory to the Rt. Rev. Dr. White, of Pennsylvania, and has therefore left this Diocese.

The Rev. Charles Henry Alden, a Presbyter, sometime Principal of a Seminary at Princeton, has applied for, and obtained the certificate, necessary in cases of minister's removal from one Diocese to another, and left this Diocese for that of Pennsylvania.

The Rev. Edward E. Ford, lately admitted to Deacon's orders, has on application, obtained a letter dimissory to the Rt. Rev. Nathaniel Bowen, D. D., Bishop of the Diocese of South Carolina, and also provisional Bishop of that of Georgia, and has left this for Augusta, in the latter Diocese.

The Rev. Ralph Williston, late a Presbyter of the Diocese of New-York, having produced to me from the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of that Diocese, the certificate necessary in cases of the removal of ministers from one Diocese to another, has been admitted a presbyter into this Diocese, and is now officiating at Paterson.

The number of persons confirmed in the Diocese, since the last Convention, has been seventy-seven.

Only two ordinations have taken place, viz. those already mentioned, that of the Rev. Mr. Peters, and that of the Rev. Mr. Ford.

There have been two institutions; Mr. Holmes to the Rectorship of St. Mark's, Orange; and Mr. Peters to the Rectorship of St. Peter's Church, Morristown; the latter one was performed by Mr. Holmes, in the absence of the Bishop.

There is but one candidate for orders in the Diocese. Reuben H. Freeman, who had been a candidate, lately received a letter dimissory to the Rt. Rev. the Bishop of New-York.

But though, my Brethren, through the divine goodness, I have been enabled, since the last Convention assembled, to perform that part of my duties, which I have detailed to you; yet from the increasing infirmities peculiar to three score years and ten, to which age I shall have arrived, if GOD shall permit me to live two days longer; added to the enfeebling and painful diseases, with which he has been pleased that I should be visited; I cannot entertain the hope (even if I should live, which is very doubtful) that I shall be able to do as much as I have done the past year, if indeed, I can attend to any duties, especially such as will require a short absence from home.

Under all these circumstances, and taking into consideration the probable injury the Diocese may suffer from the want of an efficient Episcopal Head; I am strongly induced to recommend to you to take measures to elect some suitable Presbyter of the Church as an assistant Bishop, to perform those duties which I shall in all probability not be able to discharge.

I am well aware of the obstacles that present themselves to this measure, especially that of the want of sufficient funds; as during the short time I may be permitted to live, the withdrawing of, or even diminishing the small stipend which has been statedly contributed by the Church in the Diocese, in aid of my support, would reduce my means of living much below what would be necessary for that purpose; especially as I have already voluntarily relinquished $300 a year, of the salary I received as Rector of Christ Church, in New-Brunswick, (when the whole salary I previously received was but 500 dollars,) rather than suffer that church to be shut up, and the congregation deprived of the services of the sanctuary. But, as in all probability the obstacle I speak of will be of short duration, less than a year perhaps, it is to be hoped that some means may be devised to obviate it, in the interim. At any rate, I am assured, my Brethren, that your sense of equity and propriety will not permit you to adopt any measure which may lessen my means of support or comfort, during the short period I yet may live.

In the consideration of the question which I have placed before you, may you be so influenced by Divine grace, both as to the expediency of the measure, and, if you determine upon it, the fitness of the person, that it will eventuate in the peace and prosperity of the Church, and the glory of GOD. This shall be my constant prayer; and, I hope, the prayer of all concerned.

I am, my dear Brethren, with great regard and respect, (commending you to the grace of GOD,) your affectionate Diocesan and Brother in CHRIST,

JOHN CROES.

New-Brunswick, May, 1832.

THE ESSAYIST.

For the Churchman.

THE PLEA OF SINCERITY IN RELIGIOUS OPINION EXAMINED.

AMONG the cavils which have been raised against the principles of Christianity, not one probably has been urged with a greater air of triumph, and adhered to with a more determined pertinacity, than that which is aimed at the importance of faith, merely speculative belief, as it is represented. The influence of this objection has not been confined to the avowed unbeliever. Its baleful effects are visible in the case of many nominal Christians. It lulls the conscience into fatal security. It gives apparent substance and reality to expectations of happiness which can only deceive and disappoint, like the unreal creations of a dream. The mind, it is said, by its very constitution, instinctively embraces or rejects facts and principles, according to their apparent truth or falsehood, and the strength or deficiency of the evidence on which they rest. Hence it is inferred, that opinions are wholly involuntary, that our mental conclusions are irresistible, and, therefore, not the proper subjects of present accountability, and of future retribution and recompense. To make them such, it is claimed, is to present GOD as an arbitrary tyrant, acting in direct contravention of that nature which he has given us, and dealing with his creatures in a manner totally at variance with those traits of benignity and equity by which we know him to be characterized. Equally absurd, it is claimed to be, to propose a belief in Christianity as a remedy for diseased nature, or to suspend upon it the pardon of actual transgressions. A merciful GOD will not proffer pardon on terms which may be impracticable, or tantalize with prospects of felicity which may be forfeited by causes wholly beyond human control. This objection, whether it contemplates faith as a subject of immediate responsibility, or as the constituted medium of pardon to the guilty, in both which lights it is represented in the Scriptures, strikes at the very foundations of Christianity. It at once gives license to the prevalent but pernicious practice of bringing revealed truth to the tribunal of reason, and regulating creeds not by the authoritative declarations of GOD's word, but by the fallible conclusions and limited views of erring man. In fine, it substitutes sincerity for faith as the ground of acceptance with heaven, and leaves man to no better guidance than the crude imaginations of his vain and corrupt heart. The humble believer knows that such conclusions are false, and the reasonings by which they are supported fallacious. To detect their fallacy, and sustain the contrary principle, is proposed on the present occasion. The position assumed is this,

Sincerity in religious error ought not to exempt the sinner from punishment.

It will be sustained by three considerations.

1. The moral character in a large degree controls and modifies the speculative belief. Truth, in order to be embraced, must be examined, its claims investigated, its character and tendency scrutinized. But to do this, requires the exercise of candor, patience, and probity. Seldom, however, will these be found in the investigation of unpalatable truths. Such, when suggested to the thoughts, are repelled, as unwelcome intruders, or, if permitted to remain, are viewed with suspicion, and are allowed to exert no influence. Under such circumstances, small probability is there, that their worth will be duly estimated, their claims deliberately weighed, and their dictates cordially pursued. No, far more probable is it that they will be either precipitately banished, or allowed to perish in final oblivion. The mind voluntarily goes forth in search of evidence for those truths which it loves, which obviously encourage hope or indicate future advantage, while proofs little less than irresistible are requisite to overcome the resolute reluctance with which it resists whatever is humiliating or disagreeable, even though it reveal in distant prospect good by no means inconsiderable. On the other hand, the mind is all alive to the force of every difficulty which zeal can discover, or imagination invent, in a disagreeable subject. For perhaps no truths are unincumbered with difficulties. A mind of ordinary fertility and invention, can detect them, and oftentimes such as are not unimportant in almost every subject which can be presented to its contemplation. Peculiarly true is this of religious truth. It embraces subjects so remote from observation, so vast, so magnificent, so unlike the palpable realities with which we are daily conversant, that many of its departments, relations, and tendencies, must necessarily baffle our powers, and transcend our comprehension. At the same time, the picture which Christianity presents to the eye is not entirely lovely and attractive. On the other hand, it has many features highly repulsive, and perhaps it may be said that these lay in the foreground, and first attract the notice. It exhibits no flattering views of human character; its requisitions are painful, its terms humiliating. The heart revolts at the prospect, and eagerly looks for relief by seeking plausible grounds of cavil in the dim and distant back-ground, where indistinctness may readily be mistaken for defect. Thus, by a strange misnomer, man calls moral obliquity defective evidence, and boasts of innocent sincerity, where an unbiassed judgment can discover nothing but arrogant depravity. Still the unbeliever or the errorist may be sincere; that is, he may really reject the truth or combine with it essential error. But for such unbelief or error he cannot cease to be accountable till he also ceases to be accountable for moral corruption, or for those habits of sin by which this corruption has been formed and strengthened. Speculative faith then is a proper subject of retribution and recompense, and this because it both originates in moral dispositions, and also calls for their active exercise in its subsequent formation.

2. Christianity is a remedial system. It comes as a medicine for a diseased nature. It proposes to cure a malady already existing, virulent in its character, and terrible in its ravages. The case is desperate. No ray of hope lights up the future. The grave, the gloomy grave must soon enclose its victim. Or to adopt another similitude, man is a criminal, living under sentence of death. His life is but a reprieve; his breath is drawn only on forbearance. Now to such a being the Gospel comes in the form of a pardon. The doors of his prison are thrown open, and he may on the terms of the proclamation, walk forth in perfect liberty. But to the sick man and to the criminal, the method of relief may be unacceptable. In view of this, the criminal may persuade himself that the pardon is a deception, or the patient that the remedy is inefficacious, and each may reject the proposed relief. But can the unbelief of the one stay the uplifted arm of justice, or the incredulity of the other stop the progress of disease? Never. The condition of man is virtually contemplated by those who would support the cause of what they term sincerity, as very different from his true one. They seem to regard him as innocent, and faith in certain speculative truths as proposed to him in this condition, and the continuance or termination of his happiness as suspended on his acceptance of them. But he is guilty, and the inveteracy of his guilt is strongly indicated by his reluctance to adopt the means of pardon. Could it be granted that the sinner might reject Gospel truth without guilt? Still can unbelief atone for sin? Will the objector ascribe to it the very efficacy which he so strenuously denies to faith? Will GOD offer a premium to unbelief? Yet nothing less is demanded by the objection before us.

3. The condition of man in a future state is represented to us as a consummation of that character which is now forming under the influence of the opinions which he embraces. The power of opinion in the formation of character is obvious. The adoption of principles which tend to unsettle the distinction of right and wrong, and to deaden the sense of responsibility, cannot but tend powerfully to form a character of selfishness, profligacy, and vice. On the other hand, a creed which exhibits the character of GOD in its true excellence, and enforces on the mind the momentous truths of judgment and eternity—above all, which represents GOD in the attitude of a benefactor, interposing to avert from man threatening and merited ruin, must elevate the hearts of its professors above low and grovelling pursuits, and plant and nourish and mature in them the germ of virtuous sentiments and character. The careful observer of society will be seldom at a loss, indeed, to trace those nicer shades which diversify the map of intelligent beings around him, to the multiform variety of opinions which distinguish the creed, political or religious, of different individuals. Equally obvious is it, that character involves the elements of happiness or misery. Peace is the genuine effect of benevolence, piety, and well regulated tempers; while the bosom which harbors envy, jealousy, malice, and inordinate desire, is aptly compared to 'the miry sea when it cannot rest.' True, in the wise and merciful allotment of Providence, the passions of men are modified and restrained, and do not always appear in their legitimate effects, either upon themselves or on others. The social affections seem to have been rescued from the ruin of the fall, to serve as a counteracting force upon the evil passions of men. The wisdom of civil society has also raised many and efficient barriers against the wasting tide of human depravity. But were these restraints removed, I know not that positive infliction would be necessary to perfect the sinner's misery. Let the Christian too be removed from "the earthly house of this tabernacle," with his character freed from that alloy by which it is debased, and protected from those unkindly influences to which it is exposed, under circumstances fitted to promote its growth and expansion, I know not but that he would be perfectly happy. The hand of "the good Shepherd" would not be needed to lead him "to the green pasture, or beside the still waters, for he has" in him "a well of water springing up into eternal life." Now, is not life the season of education for eternity? Is not death the event which releases us from pupilage, and leaves us to display on the boundless theatre beyond it, the results of that education which we acquire in time? It is a solemn thought that the sentence of the last day shall be, "He that is holy, let him be holy still; he that is filthy, let him be filthy still." What, though then GOD should not interfere in the positive allotment of man's future condition. Grant that he leaves every man to himself, neither punishing unbelief nor transgression; the misery of the sinner is still certain. Nothing but the energy of Omnipotence, by a transformation of his character, can save him. The claim of the objector then rises in arrogancy. It demands not merely impunity for unbelief and sin, but a reward for both. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

The case of the misguided Heathen, or of those religionists who, under the light of the Gospel, essentially pervert its truths, has not at all been contemplated. Still, evidently, "without holiness shall no man see the LORD." Nor is there reason to believe, that that moral transformation which human nature requires will ever be effected under the agency of the HOLY SPIRIT, but by the efficacy of truth. Yet the amount of truth which may be requisite to effect this change is undefined. We cannot indeed conceive how "religion, pure and undefiled," can exist in the soul of a sinner, except by that confidence in GOD as ready to pardon, which restores the sense of filial love, dependence, and gratitude. But in no case is there really an exception to the principles here advocated. Truth, the efficacy of truth, under the divine blessing, is the instrument of salvation still. The remedy is not rejected, but received in such a measure as is accessible. Still error may not be without its injurious effects. A purer faith might have matured a purer character for heaven, have prepared for higher degrees of happiness, and secured a more exalted station for ever.

Finally, Christianity, like a spirit of light, has descended to us from the regions of glory. Beneath her feet spring up flowers of undying fragrance and unfading beauty. But the indurated soil which will not yield to her blessed influences, must be left to its own sterility. The progress and efficacy of Christian truth is beautifully described in the vision seen by Ezekiel, of the waters opening from the threshold of the sanctuary. "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine. Every thing shall live where the river cometh. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt!"

COMMUNICATIONS.

PROCEEDINGS IN REFERENCE TO THE DEATH OF BISHOP CROES.

PROCEEDINGS of the Protestant Episcopal Clergy in the Diocese of New Jersey.

At a meeting of a number of the clergy of the Diocese of New Jersey, held at New Brunswick, on the 31st day of July, 1832, the Rev. James Chapman being called to the Chair, and the Rev. John M. Ward appointed Secretary, the following preamble and resolutions were adopted:—

Whereas, it hath pleased ALMIGHTY GOD, in his wise providence, to call from the scene of his earthly labors, our Rt. Rev. Father in GOD, John Croes, D. D., Bishop of the Diocese of New Jersey, therefore be it unanimously resolved,

1st. That while we feel it our duty to bow with humble submission to this afflictive dispensation of divine providence, we cannot refrain from expressing our deep regret, at the loss which this Diocese, and the clergy in particular, have sustained by the removal of our venerated Diocesan, whose many virtues as a Christian endeared him to the hearts of all who knew him, and whose sound, consistent, and undeviating principles, so eminently qualified him for the office of a Bishop; and by whose nursing care the Church in this Diocese is, under GOD, indebted for its great increase and prosperity. His indefatigable zeal, fidelity, and promptitude, in laboring to discharge, though in feeble health, the duties of his apostolic and ministerial character, and to promote the best interests of our holy religion, and of the Church, placed him high in the affections, and secured the esteem of his clergy, in whom they ever found an affectionate friend, a wise counsellor, and a most faithful overseer and guide.

2d. That we offer our sincere condolence to the widow, and other members of the family of our deceased Bishop, and heartily pray that they may enjoy the consolation and support of the Gospel in their sore bereavement, and that GOD will sanctify to them, and to his Church, this afflictive dispensation of his providence.

3d. That as a further testimonial of respect and veneration for the memory of our revered Diocesan, we will wear the customary badge of mourning for thirty days, and we respectfully recommend to our brethren throughout the Diocese to do the same, as an expression of mourning for our bereavement.

4th. That a copy of the above resolutions, signed by the Secretary, be sent to the family of the deceased, and to the Editors of the Times, the Fredonian, and the Churchman, for publication.

JOHN M. WARD, *Secretary.*

PROCEEDINGS of the Vestry of St. Peter's Church, Spotswood, in relation to the death of Bishop Croes.

At a meeting of the Vestry of St. Peter's Church, Spotswood, held on Tuesday, July 31st, 1832, at 9 o'clock, A. M., the following resolutions were unanimously adopted:—

1st. That this Vestry have heard, with feelings of deep and unfeigned sorrow, of the decease of their venerable and much-esteemed Diocesan and former Rector, the Rt. Rev. Bishop Croes.

2d. That this Vestry cherish with grateful remembrance, not only his valuable services amongst them during the time of his connexion with them as their Rector, but also, since his election to the Episcopate, his pious, consistent, and persevering endeavors, to promote the best interests of the Church, and of the Diocese at large, over which he has so long, so faithfully, and so efficiently presided.

3d. That as a further testimonial of respect for the private and public character of our Bishop, we will cause the church to be hung with the customary badge of mourning until the festival of Advent Sunday.

4th. That while we feel it our duty to bow with submission to the dispensations of an all wise Providence, we offer our sincere condolence to the widow and other members of the family in their sore bereavement, and heartily pray that He who has declared himself to be the "Father of the fatherless and the GOD of the widow," will sustain them with the spiritual consolations of that holy religion which supported their beloved head through the long and painful illness with which he was afflicted.

5th. That a copy of the above resolutions be forwarded by the Secretary to the family of the deceased Bishop, and also to the Editors of the Fredonian, and the Churchman, for publication.

JAMES D. TARRINGTON, *Secretary.*

To the Editors of the Churchman.

NEWNHAM'S TRIBUTE.

GENTLEMEN,—From one or two notices which I saw some time ago, in your paper, of Newnham's '*Tribute of Sympathy to Mourners*,' I was lately induced to look into its pages for consolation, under a severe domestic bereavement. I feel constrained, by the great solace which I have found in this work, to recommend its perusal most earnestly to others, who are suffering under the afflicting hand of our heavenly Father. One of the great charms of Mr. Newnham's book is its sympathetic and tender character. It enters, with the most delicate minuteness, into all the peculiar feelings of the mourner; and, while it leads him to the true sources of consolation, makes full allowance, at the same time, for the necessary sorrows of our nature. This work appears to me to be particularly adapted to persons of refined and cultivated mind; and on this class of society the publishers have, therefore, as I conceive, conferred a great benefit, by extending the circulation of Mr. Newnham's book in an American edition. If these few observations will not take up too much room in your paper, I should feel obliged by their insertion.

Yours respectfully,
A CLERGYMAN OF THE DIOCESE OF NEW-YORK.

THE CHURCHMAN.

SATURDAY, AUGUST 11, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday 12, Hammond's Port; 13, Penn Yan; Wednesday 15, Hunt's Hollow; 16, Angelica; Saturday 18, Warsaw; Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

DIOCESE OF NEW JERSEY.—The Churchman of June 16, contained an outline of the proceedings of the last Annual Convention of this Diocese. That body convened at Morristown on the 30th May. The Rev. Dr. Beasley presided. The Rev. John Croes, Jr., was elected Secretary. *Twelve* clergymen (the Diocese numbers 18) were present, and lay deputies (37) from *sixteen* Churches. The letter now given at length on the preceding page, was received from the venerable Diocesan, since departed. Parochial Reports were presented from 21 parishes, exhibiting Communicants,* (added in past year 104) 646—Baptisms (adults 25) 153. The Confirmations in the year past have been 77—Ordinations 2—Candidate for orders 1.

Two parishes in the Diocese (it contains, we believe, 21) are vacant, two are supplied by lay reading. A letter was addressed to Bishop Croes by the Convention, "expressive of their grateful estimation of his long and faithful services, their affectionate sympathy in his sufferings, and their hope that he might be sustained under them by the divine blessing." The Diocese possesses an "Episcopal Society for the Promotion of Christian Knowledge and Piety;" and a "Diocesan Sunday School Society," auxiliary to the General Protestant Episcopal S. S. Union; both efficiently conducted. The Convention adjourned to the 2d instant, to meet at Morristown, for the purpose, as appears from an official circular, of proceeding to the election of an assistant bishop.

The adjourned meeting was accordingly held, but various causes combined to frustrate its object, and after two ineffectual ballotings on the second day of meeting, the Convention adjourned to meet again in October next.

The Rev. John Croes, Jr., of New Brunswick, and the Rev. Dr. Creighton, of this city, were the prominent candidates.

DIOCESE OF NORTH CAROLINA.—The address of Bishop Ives at the first Convention of this Diocese since his election to be its Bishop, occupies a large portion of our paper to-day. It will be read by the patrons of the Churchman, as it has been by ourselves, with the warmest interest. The Diocesan who is sustained in health and strength amidst opportunities of so great usefulness, is privileged, and none will doubt that the experience of such support is a source of becoming and grateful satisfaction to Bishop Ives. We trust that unity and encouraged zeal among our brethren of North Carolina, may continue to add vigor and health to the growth of the household of faith in that Diocese. Many parishes, the address assures us, are vacant, in which laborers might receive competent maintenance. A circular from the Missionary Society of our Church in that State, inserted in a late number of our paper, is given again to-day, in the earnest wish that it may secure the desired accession to the number of clerical laborers in that portion of the field. We moreover beg the attention of our readers to the suggestion in Bishop Ives' address, (harmonizing entirely with the remarks which accompanied our previous insertion of this circular,) relative to the claims of the Church on the services of matured and pious minds, now occupied in secular pursuits.

The Journal furnishes nothing of which an abstract could here be given, further than our readers were possessed of in the account of the Convention's proceedings in our 63d number. We except the interesting tabular statement given below, of the comparative condition of the Diocese in the several years elapsed since its organization. From this it appears, that in 15 years, the number of congregations has increased tenfold—the number of clergy fivefold, and that of communicants in more than ths same proportion. Bishop Ives arrived on the 4th inst. at the residence of Mrs. Hobart, in New Jersey, in good health.

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* Two of the principal parishes, those at Trenton and Morristown, omit the report of Communicants.

The Episcopal Missionary Society of North Carolina

Is desirous of procuring *immediately* the services of at least Seven Clergymen of the Church. Fields of extensive usefulness will be opened to this number; and the sum of $500 per annum will be pledged to each. Two or three of the most pleasant towns in the State are at this moment destitute of Episcopal ministrations, and flourishing congregations, it is to be feared, will dwindle into insignificance, if they cannot very speedily be obtained.

Any communications on the subject may be addressed to the Secretary of the Society.

Rev. Wm. D. Cairns,
Wilmington, N. C.

TABULAR VIEW,

Of the Diocese of North Carolina, from its organization in 1817, to the Convention of 1832, inclusive.

Convention met at	No. of Clergy in the Diocese.	Lay Delegates in Convention.	No. of Congregations in the Diocese.	Baptisms reported.	Confirmations reported.	Communicants reported.	Sunday Scholars reported.	No. of Ordinations.	REMARKS, &c.
1817 Newbern,	3	6	3						Constitution adopted.—Diocese organized.—Bishop Moore invited.
1818 Fayetteville,	4	6	4	61		168			Missionary Society organized.
1819 Wilmington,	5	7	6	76	60	269			Bishop Moore's first visit.
1820 Edenton,	7	5	7	119	221	326			Bishop Moore's second visit.
1821 Raleigh,	10	12	11	104	95	332	270	3	Bishop Moore's third visit.
1822 Raleigh,	11	21	18	149	66	377	170	4	
1823 Salisbury,	8	23	25	202		480	189		Bishop Ravenscroft elected.
1824 Williamsborough,	7	20	29	302	221	459			
1825 Washington,	9	21	30	129	69	462			
1826 Hillsborough,	11	21	32	443	191	671		4	
1827 Newbern,	10	19	32	124	36	458	256	2	Rules of Order adopted.
1828 Fayetteville,	11	18	32	208	36	432	470	5	
1829 Salisbury,	11	19	32	167	89	640	489	1	Bishop Ravenscroft freed from Parochial duty, and invited to Tennessee.
1830 Wilmington,	11	13	32	150	86	650	478		Bishop Ravenscroft died.—"Missionary, Bible, Prayer Book and Tract Society" organized.—Constitution and Canons revised and amended.
1831 Raleigh,	12	27	33	208		700	621	3	Bishop Ives elected.
1832 Edenton,	15	27	33	340	327	900	777	3	

General Theological Seminary.—The 'Proceedings' at the annual meeting of the Board of Trustees of this institution are before us. The report of the Finance Committee, made at that meeting, exhibits the following statement of the condition of its funds:—

The property of the Seminary, (in bank stock, other investments, a temporary loan, and cash in the treasury,) amounted, on the 26th June last, to	$74,243 39
Deducting from this sum the endowments of scholarships, &c., not available for the current expenses of the institution,	14,194 72
There will remain a sum, whose interest may be applied to meet current expenses,	60,048 67
Current expenses, annually,	5,000 00
Interest on $60,048 67, to meet these,	3,602 88
Annual deficit,	1,397 12

Thus it appears, that there exists a deficiency in the annual income of the Seminary, of $1,397 12, or $83 greater than that reported last year. A circular was issued, it will be remembered by our readers, in the last year, inviting and earnestly soliciting contributions to the resources of the Seminary, by which encroachments upon its capital might be prevented. The Finance Committee thus speak of the results of this appeal.

"By a reference to the accompanying account current of the Treasurer, it will be discovered that the letter which the Finance Committee, by order of the Standing Committee, addressed, in February last, to the several Bishops of the Church, has produced only $695.

"Although the Committee are much disappointed with this result, yet being themselves convinced that the welfare of the Seminary, and with it the best interests of the Church, will be promoted by preventing any further encroachment on the capital of the Seminary, they would respectfully recommend a perseverance in similar measures to obtain funds, in the hope that the members of the Church at large will soon perceive the indispensable necessity of making yearly contributions to meet the annual deficiency in the income of the Seminary, until the amount of its regular income shall be adequate to its ordinary expenditures."

Among the collections responsive to this appeal, that of $3, sent in by the infant congregation of St. Matthew's Church, Moravia, in a distant county of this State, the only sum received from a country parish, deserves to be noticed and recorded.

"The course of instruction in the several classes has been conducted, during the time which has elapsed since the last report from the Faculty to the Trustees, in the usual manner; except that, in the department of *The Nature, Ministry, and Polity of the Church*, *Law's Letters to the Bishop of Bangor*, and the tract entitled *Episcopacy tested by Scripture*, have been introduced as text-books."

Though the contributions to the library made in the past year, are not numerous, yet among them are several which may be deemed valuable and important accessions.

The following report of a Committee appointed at the late meeting was accepted, and the resolution which it imbodies adopted:—

"The Committee to whom it was referred to consider and report upon the effect of the removal of Trustees from the Dioceses for which they were appointed, submit the following report:

"In the view of the Committee, the qualification as to residence contained in the third article of the constitution, has reference to the time of appointment.

"It is nowhere declared in the Constitution, that a subsequent change of residence shall operate to annul the appointment of a Trustee, and in the absence of any such provision, the Committee are unwilling to adopt a construction, by which a Trustee constitutionally appointed, may, by an act of the Board, be deprived of office before the expiration of his regular term of service, and more especially as the practice of the Board has been rather opposed to such a construction, and a diversity of opinion appears now to exist respecting it, among the present members.

"But, looking to the principle on which this Board is constituted, the Committee are all of opinion that Trustees separating themselves from the Diocese for which they were appointed, ought not afterward to retain their appointment, and that an express provision to this effect should be inserted in the Constitution. With this view, the Committee have drafted a clause to be proposed to the General Convention as an amendment to the Constitution, together with a resolution to accompany the same, in the following words:

"*Resolved*, That the following amendment of the Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States, be proposed to the General Convention of the Protestant Episcopal Church in the United States, and when adopted by that body, that it be part of the said Constitution.

"Upon the removal of any Trustee from the Diocese for which he shall have been appointed, his office shall thenceforth be vacated, and the Board of Trustees shall have power to supply the vacancy, pursuant to the provisions of the third article of this Constitution."

In regard to the *necessary expenses* of students, a Committee appointed for that purpose reported the following estimates, grounded on authentic data. These estimates do not include any allowance for instruction received at the Seminary, that being gratuitous.

1. The average rate of boarding *per diem*, for each student, for the term about expiring, has been 22 cents.	
2. *Total* expense of boarding, including all the expenses of the household, during the term beginning first Monday of October, 1831, and ending 28th day of June, 1832,	$59 84
3. Washing for the same space, not materially varying from the estimate of last year,	9 36
4. Fuel, *average* to each room,	11 60
5. Oil about the same as last year, for each student,	2 25
Total expense of the term, allowing *one student* to a room,	83 05
If two students room together, as is the case in all the rooms except four, which have but one, the expense of fuel will be divided, and will thus lessen the above amount by the sum of	5 80
Making total expense of each student, supposing two in a room,	77 25
This last estimate is greater than the corresponding estimate of last year, by	6 30
Taking the expenses of the last two years as about a fair *maximum* and *minimum* of total expenditure for the term, the average will be	74 10

The Committee add:—"Considering the uncommon severity of the last winter, when every article of household expenditure was greatly increased, the Committee have been surprised to find so very inconsiderable a difference between the total expenses of the term about closing, and those of the preceding one."

It was proposed to adopt new titles for the several classes,—substituting for the present names of First, Second, Third,—as corresponding to the third, second, and first years, the more usual and precise ones of Senior, Middle, and Junior." A further proposition, affecting the required qualifications for admission to the privileges of the Seminary, and designed to prevent the evils arising from deficient preparation in the original languages of the Scripture, was laid upon the table for discussion at the meeting in October next.

Episcopal Acts.—From the correspondence of a clerical friend we have beeen permitted to make the following extract:—"Cooperstown, July 27th, 1832:—I have had a very interesting week thus far, having enjoyed the company of our excellent Bishop daily. On Monday I rode out 22 miles to meet him at Butternutts. We had there a very full church; and 75 persons were confirmed. The next day he visited this place and confirmed 31. The following day was spent at Cherry Valley, (14 miles). Here there is as yet no church, but a sum has been subscribed nearly sufficient to build a very neat one. The services yesterday at Richfield, (15 miles,) were extremely interesting; 39 were confirmed, and the Sacrament of the Lord's Supper administered to upward of 50—many of the latter were from the neighboring parishes. I parted with our good Bishop at the latter place, and assure you I have been highly gratified with the opportunity afforded me of attending upon his ministry. He is thus far very much pleased with the cordial reception he has met with, and enjoys excellent health. All regret that his visitations must be necessarily so brief, and he carries with him the prayers of all that they may be blessed in the prosperity of the Church."

Episcopal Sermons.—Three pamphlets of no common interest to Churchmen lie before us; the Convention Sermons of Mr. Doane in Massachusetts, and Bishop Ives in North Carolina, and the Address of Bishop Brownell at the late commencement of the General Theological Seminary. The 'Gospel in the Church,' the preaching of Christ crucified, and the true learning and eloquence of the ministry, are their respective subjects. Well is it with the community in which such topics are almost simultaneously discussed, at distant quarters, on different occasions, with such unity of spirit, such harmony of opinion, such primitive simplicity, zeal, and energy!

Mr. Doane's eloquent appeal to Churchmen to rally round the great principles which it is their privilege to own, was delivered on the 20th of June, before the Diocesan Convention of Massachusetts. From the text, Philippians i. 27, *Stand fast in one spirit, with one mind striving together for the faith of the Gospel*, the preacher deduces the responsibilities of Churchmen, as intrusted with *the faith of the Gospel*, and *the Church of the Gospel*, under *peculiar conditions of time and place and circumstance*.

A brief recapitulation of the heads of Christian faith, forms the first division of the discourse. "Man lost,—God incarnate for his recovery,—Christ *crucified*, the price of his restoration,—justification by faith,—faith working by love,—love purifying the heart,—salvation wholly by grace,—the grace which procures salvation for the sinner, preparing him by newness and holiness of life for its enjoyment," is its summary as given by the preacher.

The organization of the Church of Christ, its inseparable connexion with the preached Gospel, its perpetuity, its adaptation to its ends, are rapidly, but most satisfactorily, discussed under the second head.

The 'open, assured, and malignant infidelity,' the 'pretended rational and liberal Christianity,' and the 'desertion of the guards and landmarks of the Church,' which characterize our age, are set forth in the third division of the sermon, as affecting the responsibilities of men professing the Gospel faith, in connexion with the Gospel Church. "*Steadfastness*, in adhering to our principles, *engagedness* in extending them, and *unanimity* in their maintenance," are exhibited as the resulting duties. Nobly are they urged, by the most animating, spirit-stirring presentations of their need, our bounden liability, the fruits to be expected, the rewards held out, the fearful alternative of the abuse of so high a trust.

The concluding sentence of Bishop Ives' discourse, would have formed an appropriate motto for the preceding. "Great are the responsibilities of every intelligent being who draws the breath of life in a Gospel land; great must be his account. But if there be one class of these beings more responsible, more pressed by the solemnities of judgment than another, that class is *Episcopalians*—*their* measure of spiritual blessings is full."

From the text, 1 Corinthians ii. 1, 2, "*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of* God; *for I determined not to know any thing among you, save* Jesus Christ, *and him crucified*," the Bishop draws occasion to set forth the message of the gospel minister, and apply its nature, origin, and form to the admonition of his clerical brethren.

Reflections on the high responsibilities of human agents intrusted with the Gospel of salvation, open the sermon. The meaning of the phrase "preaching Christ, and him crucified," as used by Paul, is then examined. Its full import is sought in the whole tenor of the apostle's preaching, and exhibited, in a somewhat full statement of the leading doctrines of the Gospel, under five heads. 1. 'The deep and general *corruption of mankind* by the fall of Adam.' 2. 'The free gift of eternal life, through *the righteousness and death of the only-begotten* Son of God.' 3. 'The instrumentality of *faith*, for our justification.' 4. 'The *conversion* of the sinner to God.' 5. 'The aids of the Holy Spirit, with their appointed channels, the means of grace.'

Under these heads, the need, nature, and value of the atonement; the nature, office, and effects of faith; the process of justification, its procuring cause, its instruments, and its seals; the necessity and results of baptism; the need, efficient causes, and nature of the change of heart; and the true use and value of external means of grace, are discussed at length, and with great clearness and earnest simplicity of manner. Seldom, if ever, have we met with a more satisfactory, connected view of the scheme of redemption, as maintained in its Scriptural purity and simplicity, by our Church. Long may the faithful minister who has so frankly and so ably set forth the Gospel which he is set to defend, continue to 'preach Christ crucified,' from his high station in the Church, as he has begun! That portion of the Lord's vineyard cannot but flourish, in which the truth as it is in Jesus is *so* maintained as it has been by Dr. Ives, in his First Convention Sermon.

To form more such preachers, imbued with the same doctrine, animated by the same spirit, capable of expressing and imparting their principles with the same felicity, is the object of Bishop Brownell's Commencement Address. Clear, sensible, earnest, and chastely eloquent, it exemplifies the style of preaching which it recommends—the fruit, not the parade, of study and sound learning, the vehicle of Gospel truth and holiness, vivified by simplicity and godly sincerity.

A passing glance at the dawning prosperity of the Seminary, introduces some appropriate and valuable remarks on the needful measures for securing a supply of ministers in the Church. The Bishop deems it "a paramount object with the Church, to take immediate and adequate measures for educating a body of intelligent and pious young men, selected from the less affluent portion of the community, who may supply her vacant altars, build up her waste places, and disseminate her pure doctrines, worship, and ordinances, throughout our country." After alluding to the increased numbers, and satisfactory examinations, of the students in the Seminary, and stating the remarkable fact, that among them *fifteen* were candidates for orders in the Diocese of Connecticut, and nearly as many alumni of Washington College, in that State—a fact which he might well introduce with honest and thankful exultation—Bishop Brownell occupies the remainder of his address with "remarks on the qualifications required for the successful exercise of the holy office of the ministry," referring principally to preaching. The need of knowledge, as a primary qualification, is set forth. Its proper application and limits are discussed.—Eloquence, as the means of its employment, is next considered. False views of its nature and value are refuted. Its true Scriptural idea—as "speaking well," is recommended. Attention to composition and style is therefore enforced. The object of preaching is examined, and its bearing upon the discharge of the duty shown. Its proper characteristics are enumerated and illustrated.—Lastly, personal piety—affectionate sincerity and earnestness—superior holiness, are enforced as indispensable requisites for success in the application of the greatest acquisitions, with the most suasive eloquence.

We hope to give extracts from all these discourses, under appropriate heads.

Sincerity in Religious Error.—The chaste, and may we not say profound, essay upon this important topic, in our present number, is one of those read at the late Commencement of the General Theological Seminary. Its perusal will justify to every reader the commendation we have given it.

LITERARY.

Records of a Good Man's Life.—A volume from the pen of the Rev. C. W. Tayler, author of 'Is this Religion?' &c., is in press, and will shortly be published by Mr. W. Van Norden, of this city. Seldom have we met with a work of its class, more deserving a place in every Sunday School, Parish, and Family Library of the Church, or one more attractive, and fitted to interest and improve both young and old.

☞ "The Female Missionary Association of Trinity Church, New Rochelle," will hold a Fair of Fancy Articles on Wednesday, August 15th, 1832, to commence at 2 o'clock, P. M., at the Town House. The friends of the object are invited to attend.

Should the weather prove unfavorable, it will take place the next clear day.

INTELLIGENCE.

DOMESTIC.

Ordinations.—*Massachusetts.*—Yesterday at St. Peter's Church, Salem, Samuel McBurney, Jacob Pierson, Josiah M. Bartlett, and Samuel B. Babcock, were admitted to the holy order of Deacons.

Conn.—An ordination was held by the Rt. Rev. Bishop Brownell, in Christ Church, on Thursday, August 2d, when Mr. Robert A. Hallam and Mr. William H. Walter, members of the late graduating class of the General Theological Seminary, and Mr. William P. Curtis, were admitted to the holy order of Deacons. Morning prayers were read by the Rev. Charles W. Bradley. The sermon was preached, and the candidates presented, by the Rev. Dr. Croswell, of New Haven. His text was from 1 Timothy iii. 13. and in his discourse were strikingly exhibited the nature, responsibilities and duties of the Christian ministry. The services were peculiarly solemn and impressive, and were listened to with deep and intense interest.

Cherokee Fast.—Thursday, July 19th, was appointed by Proclamation of the Principal Chief, to be observed as a day of Fasting and Prayer in the Cherokee Nation with reference to their national difficulties and dangers.

FOREIGN.

Liberia.—We have been permitted to peruse a letter from an emigrant at Monrovia, formerly of this city, dated May 14, 1832. The writer speaks in terms of the highest satisfaction of the colony; and though called to suffer deeply in the loss of relatives who went out in company, through imprudence while recovering from the fever of the country, does not deem the danger from it at all considerable, where proper prudence is exercised. Persons from the southern portions of our country are affected by it very slightly. The writer speaks of Mr. and Mrs. Cæsar as well, and in circumstances of usefulness and comfort. He is engaged as a surveyor, and she teaches a school. From this letter we infer that with a view to the purchase of food, &c., from the natives, it is very desirable that emigrants provide themselves with articles for traffic; and, as the common comforts of our homes are costly there, with such quantities of these as their means will allow them to export.

From the June No. of the London Christian Observer we have compiled the statements which follow.

Anniversaries of Religious and Charitable Societies.—We have reason, upon the whole, to be well satisfied with the aspect of the late annual meetings of our religious and charitable societies. The immense extent of the great room at Exeter Hall may have given an appearance of desolation to some meetings which would have seemed crowded at Freemasons' Tavern; beside which it is much to be regretted that the hall itself is ill contrived for seeing, hearing, and speaking, so that much of the interest of many excellent addresses is lost. We mention these defects, because it is not too late to remedy them, by a new arrangement of the seats upon more scientific principles.

There may, however, be other causes which have given an alleged "tameness," so we believe runs the phrase, to some of these meetings. There is certainly a want of sufficient variety in the speakers and the speeches; and it is lamentable to see by how comparatively small a number of persons those great institutions are actively supported, which ought to rank among their zealous friends the great mass of our nobility, prelacy, clergy, and gentry; but till a more enlarged anxiety is felt for the welfare of immortal souls, till, in short, men are more anxious for their own salvation and that of others, we cannot expect that a Bible, Missionary, or Education Society, should thus revel in magnificent patronage. It is well, however, if it have the blessing of God, and the exertions of many attached friends; a few in the higher, many in the middle, and some in the humblest ranks of life.

We may attribute also something of the alleged "tameness" to the absence of that *wildness* which on some occasions has of late been displayed. It is not in the human mind to keep up long together a powerfully sustained interest; and the stimulus, at some former meetings, of controversy, debate, and excitement, may therefore have left a reaction, a languor, which was felt in comparison with foregoing scenes of warmer agitation. But if this only mean that our Societies have returned to their proper sphere, and that politics and controversy have been banished from them, we rejoice to accept this spirit of peace and love as much wiser, safer, and more Christian, than those stimulating discussions to which we allude.

The Reports of various Societies certainly were not deficient in interesting and important information; the leading portions of which will come before our readers in the usual course, and therefore need not be anticipated.

The Church Missionary Society is flourishing in the best sense, but needs increased funds; its resources having considerably declined, while the claims on it are daily increasing, and the providence of God is opening important channels for its operations.

The Bible Society, notwithstanding all the ominous forebodings of last year, has increased in its funds, (with the exception of legacies, which no Society covets in place of living friends;) but what is far better, it is now proceeding in peace, after its late perils, and its most valued friends, of the few who quitted or seemed about to quit it, are returning with renewed affection to its bosom after their temporary disruption.

The Anti-Slavery Society was thronged, as might be expected at this crisis of that great question, by an overflowing and animated assemblage of friends to the abolition of slavery. One of the topics of the speeches, was the disastrous appointment of the House-of-Lords' Committee, which elicited such expressions of public sentiment, as must prevent any influence which the report of a committee so formed, and for such purposes, can have upon the nation. But a much more powerful topic was the blood-thirsty persecution of the missionaries, which excited a most intense feeling throughout the assembly.

Among the newer societies, (we have not professed to go through one quarter of the list,) we are glad to notice *The Society for the Observance of the Lord's day*, at which the Bishop of Calcutta, one of the founders and warmest friends of the Society, presided. His lordship's presence was hailed with much sympathy and many prayers at various public meetings; and we trust that in this new but important institution he has laid the foundation of an edifice, which, by the blessing of God, will be of most essential importance to the best interests of religion, and of his native land.

A very appropriate discourse, by Mr. Blunt, on the observance of the Lord's day, has just been published, at the request of the society for promoting that important object. We mention it, for the sake of urging other clergymen to adopt the course pursued by Mr. Blunt, who, after delivering this discourse upon the subject, followed it up by procuring a committee of gentlemen and tradesmen to go round the district, two and two, to prevail upon the shopkeepers to refrain from selling their wares on the Lord's day; and with such success, that in almost every instance, we are informed, the shops began to be closed on the succeeding Sunday. Efforts like these are of infinite importance, and justly endear an affectionate and faithful pastor to the people committed to his charge.

The British and Foreign Temperance Society was crowded to excess; and its cause was powerfully pleaded by various speakers, and among them several prelates, the Bishop of London taking the chair on the occasion.

The Hibernian Society.—Serious impediments have been placed in the way of this society. Its hostility to the government plan of education for Ireland, has caused its measures to be identified with the questions of political reform which agitate the country. The Christian Observer fears that the Society has suffered from the supposed justice of this identification. Its meeting was not well attended.

The friends of the *Society for Promoting Christian Knowledge* have adopted a plan for circulating, by means of a committee, cheap publications, religious, moral, scientific, and generally interesting; so as to counteract the baneful effects of many of the popular publications, and to supply the religious defects of others. We shall revert to the subject when the plan is fully digested. It is a most important measure.

Society for the Propagation of the Gospel in Foreign Parts.—The Anniversary Sermon for this, the oldest of the British religious societies, was preached this year by the Bishop of Rochester,—in May instead of February; and transferred from the morning to the afternoon service; yet still, says the Observer, with a very scanty attendance, except of persons connected with the ecclesiastical or civic processions. The Bishop is said to have expressed himself on the occasion in a manner which forbids the hope of any speedy efforts on the part of the Society to emancipate its [300] slaves.

Cholera in England.—The following is from the same number of the Observer.

By the unspeakable mercy of God, that grievous malady with which we were visited has nearly passed away from the land. It has pleased Him to hear and answer the prayers of His servants; and His infinite goodness and Almighty power have done for us more than we could have hoped or expected. O that our gratitude were as extensive and lasting as the daily and hourly demands upon it are vast and innumerable! When we observe how great has been the severity of the scourge in many places on the continent, and particularly in Paris, (though, through the mercy of God, it is rapidly passing away there also,) we shall see yet additional reason for national gratitude. We lay before our readers with much pleasure the following extract from a letter from Berlin, written by a Lutheran clergyman, formerly resident in London. It may furnish a good example for British Christians under parallel circumstances.

"On the 19th of March, we held a solemn festival here, for the purpose of offering up our humble thanks to Almighty God for having graciously delivered us from the cholera. The morning was fine, the sun ascended with cheering splendor for the time of the year, in the clear azure sky, and long before the hour of public service multitudes were seen pressing through the streets to reach the house of prayer, there to join in the general thanksgiving to the Lord. All the churches, without a single exception, were crowded to excess, and at the conclusion the 'Te Deum,' &c., was sung in every one by the whole congregation, accompanied by the trombones. The texts appointed to be preached from were, Psalm cvii. 17—22; Psalm cxvi. 1—9; Jonah ii. 8—10; John v. 14: from which you may easily gather that the solemn and humiliating characteristic of the festival was not thrown into the back ground. I preached in the afternoon at the Hospital, where the cholera had chiefly raged, and all the attending patients who were unable to come down stairs, had themselves carried into the chapel, and the verse (expressly selected for the occasion, from that beautiful hymn, beginning

'Out of the deep I cried to thee,
My God, with heart's contrition,' &c.,)

was sung with the liveliest emotions, as was also the Te Deum. O! that many happy effects of the distressing period which we have witnessed, may be manifested at the last great day! I am grieved, however, to inform you that we are threatened with a new plague, in the shape of a malignant typhus fever, which has caused greater devastations in Gallicia than the cholera itself. May God in his mercy grant, that the single chastisement which we have received may lead us sincerely to repent and be converted, that our sins may not compel him to visit us still more severely."

The Bishop of Chester has been placed at the head of a royal commission for the important purpose of inquiring into the poor laws of England;—"a prelate," says the Christian Observer, "intimately versed in the question, and eminently qualified to report upon it."

Colonial Slavery.—We rejoice to state, that, upon the motion of Mr. Buxton, the House of Commons has agreed to appoint a select committee, to consider the safest and speediest mode of effecting the extinction of slavery throughout the British Colonies, with safety to the colonists. Lord Althorp succeeded, upon a division, in attaching to it the words, "in conformity with the resolutions of 1823;" which mixes up the duty of abolition with the question of compensation.

Sir Walter Scott.—A London paper of the 15th June, announces the arrival of Sir Walter Scott at the residence of his son-in-law, Mr. Lockhart, adds, "We regret to learn that this eminent writer and admirable man has not returned with any renewed vigor of constitution, or any chance of gratifying the world with further displays of his genius. He is, indeed, much worse in health than when he set out, and serious apprehensions are entertained of his recovery. In passing down the Rhine, he suffered by another stroke of paralysis in the boat, and had it not been for the presence of mind of his servant in bleeding him, he would not have survived the attack. He is now, we are informed, lost to the use of one side, and is not likely to recover it. He has been attended by physicians ever since his return."—*Bost. Trans.*

ACKNOWLEDGMENTS.

CITY MISSION.

The City Missionary of the Protestant Episcopal Church acknowledges the receipt of the following sums for the immediate relief of the suffering poor of this city.

From a lady in the country,	$5 00
From the "Church of the Ascension" in this city, by the hands of the Rev. Mr. Eastburn,	23 02
Collected for the poor by a Sunday School Teacher,	8 00
From Mr. Batten, two pieces of cotton shirting.	
From Mr. D. A. Cushman, six pieces of cotton shirting.	
From two members of St. Thomas' Church, by the hands of R. Gracie, Esq.,	10 00
From the Committee of the Fourth Ward,	50 00
From a Nursery Poor Box,	1 25

B. C. Cutler,
Aug. 9. 76 Walker-street.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 9th, from the following persons, viz:—

F. Lansing, *remit.*—Rev. James Chapman—Rev. M. H. Henderson—Thomas F. Cornell—Samuel R. Clarke—F. F. Riley—Rev. G. S. Porter—Rt. Rev. L. S. Ives, D. D.—J. M. Ward—S. Lockwood—Mrs. M. S. Delancey—Joshua Skinner.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending August 9th, to the following persons, viz:—

S. C. Nichols, Richmond, Va.—George Rowland, Norfolk, Va.—Edward Lee Winslow, Fayetteville, N. C.—Wm. D. Cairns, Wilmington, N. C.—J. E. Hoyt, Washington, N. C.

WELLER TRACTS.

For sale by the Press only.

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. $2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pp. 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. $1 per doz.
No. 5. Waterland on Regeneration and Justification, 30 pp. $1 75 per doz.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor, 92 pp. $2 per doz.
No. 7. Leslie on the Qualifications to administer the Sacraments, and on Deism, $2 25 per doz.
No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. $2 25 per doz.

☞ 15 per cent. discount from these prices to persons purchasing for sale or distribution.

ODE TO DUTY.

Stern daughter of the voice of God!
O Duty! if that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity!

There are who ask not if thine eye
Be on them; who, in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth:
Glad hearts! without reproach or blot;
Who do thy work and know it not;
May joy be theirs while life shall last!
And Thou, if they should totter, teach them to stand fast!

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.
And blest are they who in the main
This faith, even now, do entertain:
Live in the spirit of this creed;
Yet find that other strength, according to their need.

I, loving freedom, and untried;
No sport of every random gust,
Yet being to myself a guide,
Too blindly have reposed my trust:
Full oft when in my heart was heard
Thy timely mandate, I deferr'd
The task imposed, from day to day;
But thee I now would serve more strictly, if I may.

Through no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control;
But in the quietness of thought,
Me this uncharter'd freedom tires;
I feel the weight of chance-desires:
My hopes no more must change their name,
I long for a repose which ever is the same.

Stern Lawgiver! Yet thou dost wear
The Godhead's most benignant grace;
Nor know we any thing so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds;
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens through thee are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy guidance, from this hour;
O! let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth, thy bondman let me live!

Wordsworth.

For the Churchman.

Job xxxiv. 20, 22, 29.

Lighter than vanity,
Our days have hurried on;
Before they pass'd shall be,
Will life's high work be done?

For even a moment's space
May fix our endless doom:
For penitence no place
Is found, within the tomb.

God's ever-searching eye,
Observeth all our way:
He hears the heartfelt sigh
When sinners humbly pray.

The shadowy depth of death
The wicked cannot hide:
When God withdraws our breath,
Can man His wrath abide?

But when God gives us peace,
What can that peace annoy?
The day and night may cease,
But not that holy joy.

M. A.

PRACTICAL.

From the Works of Jeremy Taylor.

GOD'S FORGIVING LOVE.

And yet this is but the one half. The mercies of giving I have now told of; but those of forgiving are greater, though not more:—'He is ready to forgive.'—And on this stock thrives the interest of our great hope, the hope of a blessed immortality. For if the mercies of giving have not made our expectations big enough to entertain the confidences of heaven; yet when we think of the graciousness and readiness of forgiving, we may with more readiness hope to escape hell, and then we cannot but be blessed by an eternal consequence. We have but small opinion of the divine mercy, if we dare not believe concerning it, that it is desirous, and able, and watchful, and passionate, to keep us, or rescue us respectively from such a condemnation, the pain of which is insupportable, and the duration is eternal, and the extension is misery on all our faculties, and the intention is great beyond patience, or natural or supernatural abilities, and the state is a state of darkness and despair, of confusion and amazement, of cursing and roaring, anguish of spirit and gnashing of teeth, misery universal, perfect, and irremediable. From this it is which God's mercies would so fain preserve us. This is a state that God provides for his enemies, not for them that love him; that endeavor to obey, though they do it but in weakness; that weep truly for their sins, though but with a shower no bigger than the drops of pity; that wait for his coming with a holy and pure flame, though their lamps are no brighter than a poor man's candle, though their strengths are no greater than a contrite reed or a strained arm, and their fires have no more warmth than the smoke of kindling flax. If our faith be pure, and our love unfeigned; if the degrees of it be great, God will accept it into glory; if it be little, he will accept it into grace and make it bigger.

God's readiness to pardon appears in this, that he pardons before we ask; for he that bids us ask for pardon, hath in design and purpose done the thing already: for, what is wanting on his part, in whose only power it is to give pardon, and in whose desire it is that we should be pardoned, and who commands us to lay hold on the offer? He hath done all that belongs to God, that is, all that concerns the pardon; there it lies ready, it is recorded in the book of life, it wants nothing but being exemplified and taken forth, and the Holy Spirit stands ready to consign and pass the privy signet, that we may exhibit it to devils and evil men when they tempt us to despair or sin.

Nay, God is so ready in his mercy, that he did pardon us even before he redeemed us. For, what is the secret of the mystery, that the eternal Son of God should take on him our nature, and die our death, and suffer for our sins, and do our work, and enable us to do our own? He that did this, is God: he who 'thought it no robbery to be equal with God,' he came to satisfy himself, to pay to himself the price for his own creature. And when he did this for us that he might pardon us, was he at that instant angry with us? Was this an effect of his anger or of his love, that God sent his Son to work our pardon and salvation? Indeed, we were angry with God, at enmity with the Prince of life; but he was reconciled to us so far, as that he then did the greatest thing in the world for us: for nothing could be greater than that God, the Son of God, should die for us. Here was reconciliation before pardon: and God, that came to die for us, did love us first before he came. This was hasty love. But it went farther yet.

For God so pardoned us once, that we should need no more pardon: he pardons us 'by turning every one of us away from our iniquities.' That is the purpose of Christ; that he might safely pardon us before we sinned, and we might not sin on the confidence of pardon. He pardoned us not only on condition we would sin no more, but he took away our sin, cured our cursed inclinations, instructed our understanding, rectified our will, fortified us against temptation; and now every man whom he pardons, he also sanctifies; and he is born of God; and he must not, will not, cannot sin, so long as the seed of God remains with him, so long as his pardon continues. This is the consummation of pardon. For if God had so pardoned us, as only to take away our evils which are past, we should have needed a second Saviour, and a Redeemer for every month, and new pardons perpetually. But our blessed Redeemer hath taken away our sin, not only the guilt of our old, but our inclinations to new sins: he makes us like himself, and commands us to live so, that we shall not need a second pardon, that is a second state of pardon: for we are but once baptized into Christ's death, and that death was but one, and our redemption but one, and our covenant the same; and as long as we continue within the covenant, we are still within the power and comprehensions of the first pardon.

And yet there is a necessity of having one degree of pardon more beyond all this. For although we do not abjure our covenant, and renounce Christ, and extinguish the Spirit; yet we resist him, and we grieve him, and we go off from the holiness of the covenant, and return again, and very often step aside, and need this great pardon to be perpetually applied and renewed. And to this purpose, that we may not have a possible need without a certain remedy, the holy 'Jesus, the Author and Finisher of our faith' and pardon, sits in heaven in a perpetual advocation for us, that this pardon, once wrought, may be for ever applied to every emergent need, and every tumor of pride, and every broken heart, and every disturbed conscience, and on every true and sincere return of a hearty repentance. And now on this title no more degrees can be added: it is already greater, and was before all our needs, than the old covenant, and beyond the revelations, and did in Adam's youth antedate the Gospel, turning the public miseries by secret grace into eternal glories. But now on other circumstances it is remarkable and excellent, and swells like an hydropic cloud when it is fed with the breath of the morning tide, till it fills the bosom of heaven, and descends in dews and gentle showers to water and refresh the earth.

DANGERS CONNECTED WITH THE PRESENT CRISIS.

There are few among us, who yield in any degree to serious consideration, but will readily acknowledge that the present moment is one of deep solemnity. Every one, too, feels that this is in some sense a time of danger. There is that in the midst of us which strangely and suddenly changes the countenances of men, and sends them away *to think;* and unless an individual has abandoned himself to entire inconsideration, he will sometimes see and hear that which will oblige him to ponder the question, whether the feet of those who have carried out others, may not soon be at his own door, to carry him out also. Yes, no doubt there is danger on every side; danger that those who are moving about in health one day, may before the next have been carried to their long home.

But the dangers to which we wish to direct the thoughts of our readers at this time, are of a different kind; they relate to the improvement which seems likely to be made of this appalling visitation of God. Such a visitation must surely have been designed, as it is manifestly adapted, to rebuke the apathy of slumbering Christians, and to bring *all* Christians to engage with more diligence in the Master's service, while it is called to-day. But we ask with deep concern, whether this purpose seems likely to be accomplished? That Christians in common with the world have manifested their apprehensions and fears in respect to the issue of this terrible judgment among us, we are well aware; but we ask where are they whom it has roused to greater zeal and activity, to more watchfulness, and self-denial, and devotion, and who seem determined to co-operate with the providence of God for the advancement of his cause, both as it respects themselves and others. If we do not greatly mistake, there is much danger that the people of God will suffer this visitation to pass with little or no improvement of it; that in the abundance of their talk about the strangeness, and the fierceness, and the fatality of the disease, they will forget to a great extent, that the voice of God is in it, charging *them* to awake out of their sleep, and to do whatever their hand findeth to do, with their might.

There is danger also that sinners who survive the ravages of this pestilence, will become more bold in sin than ever, and go on with more than their accustomed hardihood, treasuring up wrath against the day of wrath. If they find that sentence against their evil works has not been executed when the danger seemed so appalling, it will not be strange if their hearts are more fully set in them than ever, to do evil. It has often been remarked, that the very class from which the greater part are taken, who are victims to the disease, have, many of them, of late exhibited a frightful and almost fiend-like bravery in trifling with its terrors: and some have indulged in this impious hardihood, just as their own spirits have been about to fall, naked and defenceless, into the hands of the living God. What then is to be expected of persons of this character, who may be spared through the pestilence, if any *are* spared, but that they will become more bold in their evil devices, and more desperate in their evil doings than they ever were before. And even in respect to those who are not openly the workers of iniquity—to all indeed who may survive this calamitous visitation, without having been awakened and brought to repentance, there is danger that they will continue to go back still further from righteousness, till their hearts become as hard as the nether mill-stone.

And from this state of things of which we have spoken, there is danger either that God will be provoked to inflict upon us still heavier judgments, or what would be even a still greater calamity, that he will withdraw from us his hand, and let us alone. Let Christians awake to this deeply momentous and awful consideration. Let them remember that much, very much depends upon them in respect to the issue of this visitation. Let them especially renew their confidence in God as the hearer of prayer, and let their faith take fast hold of his promises, and let them do all they can in the closet, in the family, and in the world, to avert the fearful consequences we have so much reason to dread, and to secure the blessed result we have so much cause to desire.—*Albany Journ. and Tel.*

DIFFICULTIES NOT PECULIAR TO CHRISTIANITY.

It strikes me that believers in revelation do wrong, and give their adversaries an undue advantage, in taking all difficulties upon themselves. Most of these difficulties enter into every man's system, and the Deist is concerned no less than ourselves to solve the *phenomena of fact.* "I also will ask you one thing," is our vantage ground. Upon his own principles he must be forced to confess his ignorance. He may affect to talk of vulgar prejudices and irrational creeds, but such terms solve no difficulties; nor is he justified on any principles of sound argumentation in objecting to revelation on the score of what he must admit as matter of fact. I may therefore safely conclude that the Scripture is right; for even *sense* confirms what faith admits, and God reveals.—*Thoughts in Retirement.*

FOLLY OF QUESTIONING INCOMPREHENSIBLE FACTS.

How, cries the disputant of this world, can spirit act on spirit, or God produce a new nature in man? Thou fool!—(it is the Apostle's expression, and I make no apology for it,) how does one man's spirit act on another's? Yet such *is the fact* in all the intercourse which takes place in human life. The body does nothing; it is the spirit which makes impressions. The principle may be mysterious, but the operation and effect is *matter of fact.—Ib.*

DEVOTIONAL.

THE TRAVELLER'S PRAYER.

By the Rev. Adam Clarke, LL. D.

O Lord our heavenly Father, Almighty and everlasting God, who has safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant, that this day we fall into no sin, neither run into any kind of danger; but that all our doings being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord.—*Amen.—Liturgy of the Protestant Episcopal Church in the United States.*

1. With the business of life there are many untoward and hurrying circumstances connected, which, in their natural operation, are unfriendly to personal piety; and, therefore, require much watchfulness and prayer, that while we are, as duty binds us to be, *diligent in business,* we may also be *fervent in spirit!* that, while we are serving ourselves, we may not forget to *serve the* Lord. Where the favor and blessing of God are, there are, necessarily, peace and safety: and where His blessing is not, there is no health—no prosperity.

2. In order to *obtain* this blessing, and *secure* this favor, there must be, not only a very humble reliance on His mercy and protection; but also fervent supplication for the grace necessary to enable us to pass through things temporal, so as not to lose those that are eternal.

3. Even in the use of *lawful things,* we may lose our souls: for lawful things may be used unlawfully, and thus, that which was intended to be a blessing, may become a snare; and eventually a curse. He who is not aware of this dangerous possibility, will not watch against it; and, therefore, *his fall* is unavoidable. How necessary then is the wise man's advice, *Acknowledge Him in all thy ways, and He will direct thy steps.* Let us take care first, that the *way* be right—that the business or employment by which we endeavor to get our bread be just and honest: that it be a *lawful* business—one *useful* to society—one that, in the course of His providence, God may smile on; and let us take heed that in the *way* or *manner* of our conducting it, there be neither *avarice* nor *falsity.*

4. When, on examination, we find all is right, not only as to the business, trade, or calling, by which we hope to gain the necessaries of life for ourselves and those who are dependent on us; but also, that we are endeavoring with a pure conscience to conduct the *lawful* business *honestly,* without guile or deceit, we are authorized to expect God's blessing; and, consequently, success in our honest labor. But for all this God must be inquired after to do it for us;—that is, to bless and prosper our lawful endeavors, so that we may be able to provide things honest in the sight of all men. For, remember, that it is the Lord that giveth thee power to get wealth.

5. All these considerations strongly show the absolute necessity of prayer to Him who is the Creator and Governor of all things; and the Disposer of all events. "But how can we *pray,* or be spiritually collected while travelling day and night in stage-coaches, where the company is as miscellaneous as the roads they take in journeying through life?—Nor have we less disadvantages in steam-packets, merchants' ships, and such like conveyances, when we go to transact our business on the coasts of the sea, or from continent to continent, on the deep waters." I grant that all these things are unfriendly to the spirit of piety: and this is the concession with which I set out. But still they are not insuperable hindrances; and, *pray* we must, or not prosper. Many pious persons, in these circumstances, have deplored the unsuitableness of *time, place,* and *company,* to prayer; a total want of *privacy,* with various causes of distraction breaking in every minute, so that the mind is incapable of working up its thoughts into any thing like orderly and regular supplication; and in such a state, disturbed thoughts can only form themselves into unconnected words and sentences, with which, how sincerely soever intended, the mind is generally dissatisfied: and thus the perplexity is increased.

6. If ever a *form of sound words* were necessary, it must be in such a case as this; a *form,* short, simple, and terse, where the mind is saved the labor of composing the words which the heart at once feels to be the just types of its desires, and by which it can come at once unto the Lord, and present before Him its necessities and most fervent desires; being saved the trouble of searching for suitable words to express its wants and wishes. Such is the *Form* which appears as a Motto to this Discourse; but which is, in fact, the *Text* on which the whole is intended to be built. As I wish to benefit the anti-formalist as well as him who pleads for its use and importance; I only wish the former to go with me but a little way in the present case, and I have no doubt, if his heart be right with God, he will soon find that in his journeyings through the maze of this world, in the secular business of life, he will be glad to find such a help to his devotion, so near at hand.

This short prayer divides itself into the following parts, or portions:—

I. A solemn address to the Supreme Being:—

"*O* Lord, *our heavenly Father, Almighty and everlasting* God."

II. An acknowledgment of His care and providence in preserving our life:—

"*Who has safely brought us to the beginning of this day.*"

III. A strong petition, to be preserved, during the day, from sin and hurtful accidents:—

"*Defend us in the same with thy mighty power; and grant, that this day we fall into no sin, neither run into any kind of danger.*"

IV. Supplication for guidance through the secular business of the day, that it may be wisely, and righteously transacted:—

"*But that all our doings being ordered by thy governance, may be righteous in thy sight.*"

V. All these petitions, and the expectation of their fulfilment, are grounded on Him who, in all the services of the Church, is represented as the sacrificial offering; and through whom alone, God's gifts and mercy can be communicated, to mankind:—

"*Through* Jesus Christ *our Lord. Amen.*"

I. A solemn address to the Supreme Being:—

"*O* Lord *our heavenly Father,*" *&c.*

In considering the above divisions, it will be necessary to examine the import of each word, that the mind may duly apprehend the idea, or precise meaning intended to be conveyed by it.

1. The Supreme Being is here addressed by a title that is intended to point out His *dominion* and *sovereignty; viz.* Lord. *Power* belongs to Him, who is the object of our worship, and power *exercised* in the way of *dominion* or government. He is the *Creator,* and consequently the *Preserver* of all things; as He has sovereign rule, so He has sovereign right. He upholds all things by the word of His power: and has an absolute right to dispose of them, and govern them as He pleases. All beings are under Him and depend upon Him; and it is He alone that gives life and breath to all things. He has way every where, and the purposes of His will all things serve. As we would feel the deepest reverence in approaching the presence of the king, so at least, should we feel in approaching the presence of the Majesty of the heavens and the earth. I need not add, that reverence and godly fear should penetrate the heart,—that we should feel our obligations to, and dependence upon Him; and that though we have authority to *pray,* for this He has given us; we have no authority to *command*—we are the *creatures* coming into the presence of the *Creator;* and *subjects* approaching the throne of the *King.* The exclamation O, is the expression of the petitionary spirit; and by a proper consideration of the Being we thus address,—*O Lord!* the soul is brought into the spirit and attitude of a supplicant.

2. If we have not some endearing conception of this august Being, superadded to that of His *majesty,* His terrors may well make us afraid:—confidence cannot be excited by the bare contemplation of *majesty,* and *supreme authority:* to come with boldness to the throne of grace, we must be convinced that He who sits on it, has a friendly disposition toward us, and in evidence of it, has commanded us to ask that we may receive: therefore, with great judgment, have the excellent compilers of our Liturgy, or public Service, added here, *Our heavenly Father.* A proper *choice* of *terms* is of wonderful use when the speaker wishes to address himself to the conscience and heart; and the judicious *collection* of such terms, gives them additional expression and force, and so it is here. The Divine Majesty is first presented to our view; and before Him we are constrained to *bow.* While awed by His presence, and trembling before Him, we hear Him proclaimed by that most endearing of all names and relations, *Father!*—What! is this *Sovereign,* this most *tremendously glorious* and *transcendently magnificent Being, my* Father? Does He call me His son, His child? Is that dazzling throne, the throne of *grace?* That *seat* of *majesty,* the seat also of *mercy?*—of good-will, of tender care, of gracious solicitude and parental affection! Yes: thou art our Father: for, such pity as a father showeth unto his children, such pity hath the Lord for them that love Him. He is not merely *a Father,* or the *Father of the spirits of all flesh;* but He is our *Father*—one whom we may confidently call our *own,* and claim as *our own;* for Himself acknowledges us for His children.

3. But He is *our heavenly Father.* From an *earthly* father, we have derived in a secondary way, our being; and by such we have been fed, clothed, defended, fostered and protected. The *hand* that *led* us, was a hand of *tenderness:* the *voice* that *cheered* us, was the voice of *affection* and *love.* He girded us when we knew him not: we were objects of his *solicitude* when we could not call him by that endearing name. We smiled through the effects of his parental kindness, when we could not comprehend that it was from him, under this God and Father, that we derived the happiness which was expressed by that smile. Well, all that this our tenderly affectioned and beloved earthly father did for us, was a proof of the love of our heavenly Father toward us—for it was from *Him* that our *earthly father* derived his parental tenderness, and through His bounty alone, was he enabled to feed, clothe, and protect us. Then, with what confidence may we draw nigh to Him. Our *earthly fathers* were both limited in their knowledge, and limited in their means:—they often wished to succor us when it was out of their power—to fed us, when they had not the means—their *love* extended to *all* our wants and necessities, but their *hand* could reach but to a *few:*—but here, we are introduced to our "heavenly Father," whose *love* is ever *ardent*—ever *operative;* whose *all-seeing eye,* ever affects His *heart,* and His *loving heart* ever dictates to His *Almighty hand.* And to show this efficiency, the same wisdom, piety, and good sense, of our Reformers, already mentioned, have most properly added here, what qualifies and confirms the whole,—

"*Almighty and everlasting* God."

To be continued.

VARIETIES.

TEMPERANCE AND TAVERN-KEEPERS.

"What can a temperate man do?" was a question put to us a few days since, by a person who, after riding some miles, became weary, but not thirsty—his horse was both. He would call at a public house—he would spend half an hour to cool himself and refresh his beast—he would drink a tumbler of water and his horse would drink a gallon—he would give the ostler "a 'levenpenny bit;" but in all this, the person who purchased the license, who rented or owned the house, and paid the ostler, would not be benefited, although all the advantage derived would have been at his expense. The visiter being a temperate man, could not drink liquor, and might be scrupulous about paying for any. Now, as temperance by no means implies parsimony, it would perhaps be well that those who violate the old customs should establish new ones. Why not, then, make at once a rule of leaving at the bar of the public house, entered for rest, as much as would have been spent under former circumstances, for the usual privileges of the bar. The first attempt would startle the landlord, but he would soon perceive that he had furnished all that his visiter needed, and that necessary expenses gave him a right to compensation. This would be a "*quid pro quo;*" and the proposition, we think, could not be repugnant to either host or guest.—*U. S. Gazette.*

THE CHRISTIAN LIFE.

Look how the poor man lives upon his labors, the covetous man on his bags, the ambitious man upon his honors, the voluptuous man upon his pleasures, so doth a Christian live upon his God; in all his duties, and in all his straits and trials, and in all his contentments and engagements, he still lives upon his God. When he is under the frowns of the world, then he lives upon the smiles of God; when he is under the hatred of the world, then he lives upon the love of God; and when he is under the reproaches of the world, then he lives upon his credit with God; and when he is under the threatenings of the world, then he lives upon the protection of God; and when he is under the designs and plottings of the world, then he lives upon the wisdom and counsel of God; when he is under the slightings and neglects of the world, then he lives upon the care of God; and when he is under the crosses and losses of the world, then he lives upon the fulness and goodness of God. God is always watchful and wakeful to do his people good; he never wants skill or will to help them. —*Rev. Thomas Brooks, on Psalm* cxlii., A. D. 1662.—*Boston Recorder.*

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